LANGUAGE SEAT OF WAR IN THE EAST

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FOR

THE ASSISTANCE OF OFFICERS

IN

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LEARNING THE LANGUAGES

OF THE

SEAT OF WAR IN THE EAST.

BY

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TAYLORIAN PROFESSOR OF MODERN EUROPEAN LANGUAGES AT OXFORD;
FELLOW OF THE ROYAL ACADEMY AT MUNICH.

WITH

AN ETHNOLOGICAL MAP,

DRAWN BY AUGUSTUS PETERMANN.

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ERRATUM.

Sixth line from the bottom of page iv. of the Preface, for "military and naval *sources*," read "military and naval *services*."

PREFACE.

TO SIR CHARLES TREVELYAN, K.C.B.

My Dear Sir,

Conscious as I feel of the many defects of this Essay on the languages of the seat of war, I wish to plead no other excuse for its publication than the kind encouragement you gave the writer, and the hope held out to him that others would make allowance for the circumstances in which it was written. These pages were commenced in answer to a communication from yourself; but they have expanded into what is too long to be called a letter, and too short and superficial to deserve the name of a book. Indeed, had you not given me leave to print your letter, I should not know how to defend myself against the charges of precipitancy and presumption. This, which gave the first impulse to my undertaking, will serve as the best introduction; and, at the same time, will explain the objects which I have kept in view.

"My Dear Sir, "*20th March*, 1854.

"I have informed all our young Commissariat Officers under orders for the East that, besides perfecting themselves in French and Italian, they will be

expected to learn at least one *Eastern* language, so that there may be among them men who will be able to communicate freely with the inhabitants of each province in their own language; and I have supplied them, as far as I have been able, with elementary books in these languages, and, with your help, with a few brief instructions to give the first direction to their efforts.

"But something more than this ought to be attempted. We cannot tell how far and how long this remarkable intervention of the Western nations in Eastern affairs may lead us; and I know, from my Indian experience, that a knowledge of the native languages is an indispensable preliminary to understanding and taking an interest in native races, as well as to acquiring their good-will and gaining influence over them. Without it, officers charged with important public affairs, feeling themselves at the mercy of a class of interpreters whose moral character is often of a very questionable kind, live in a state of chronic irritation with the natives, which is extremely adverse both to the satisfactory transaction of business, and to the still more important object of giving to the people of the country a just impression of the character and intentions of our nation.

"It is, therefore, extremely desirable that the attention of all our young officers who are, or are likely to be, employed in the East, not only in the Commissariat, but also in the military and naval sources, should be directed to the study of the languages which are spoken in the northern division of the Turkish empire, and the adjoining provinces of Russia.

"If you agree with me in this, you will at once feel that there is a call upon you to help in this good work.

What I would suggest is, that you should prepare a treatise showing

" 1st. What are the languages spoken in that part of the world, giving a general idea of their territorial limits, and of the classes of people by whom they are spoken:

" 2ndly. The family to which they belong, and their general character and structure, and the alphabets by which they are expressed; and

" 3rdly. The best elementary and other books in the respective languages, and where they are to be procured as far as you are aware.

" I find some interesting notices in your article in the 'Edinburgh' on Comparative Philology, of the differences between ancient and modern Greek. An expansion or even a reprint of these would be an obvious aid to our young men fresh from school or college who would be disposed to apply themselves to the study of modern Greek.

" The Russian language should be included in your sketch; and you should show, as far as you are able, what is the extent and nature of the difference between it and the Bulgarian, Servian, and other neighbouring Slavonian dialects.

" You will, no doubt, be able to tell us what is the language of the Tatar population of the Crimea, and of the leading tribes of the Circassians, including that of the redoubtable Shámil.

" I have only two further suggestions to make—

" 1st. That whatever you do should be done quickly. Every part of this great effort, including this important literary adjunct, is under war pressure; and

" 2ndly. That you should tell us *at once* what you

now know, leaving the rest to be perfected hereafter as you have opportunity.

"You might conclude the Treatise with an admission of the incompleteness of the sketch, and an invitation to those who will have an opportunity of investigating the different languages on the spot to communicate the result of their researches to you for the purpose of enriching a second edition of the Treatise. "Yours sincerely,

"C. E. TREVELYAN.

"To Professor Max Müller."

To this I need add here but a few remarks. It will be seen that on many of the languages spoken on the seat of war our information is very scanty, and that some of the most important problems of Comparative Philology, in connection with these languages, must wait for their solution until new and trustworthy materials have been collected to illustrate the grammar of the dialects spoken along the Black and the Caspian Seas. Here, then, is a field open where an officer with taste and talent for languages, may do great service, and employ his leisure hours in a manner that will be of practical use to himself, while advancing also the science of ethnology. Some of the greatest discoveries in Comparative Philology have been made by English officers; and the names of Sir A. Burnes, Colonel Rawlinson, and many others, show that these scientific pursuits are not incompatible with a conscientious discharge of the highest political and military functions. If attended by a native servant, a Circassian, an Albanian, or a Kurd, the officer should endeavour to master his language. He might ask him first

for a number of words, afterwards for the paradigms of declension and conjugation, and attempt to write them down. It is by no means an easy task to collect the grammar and dictionary of a language from the mouth of a native. Yet it has not unfrequently been effected, and he who would make himself the author of the first Circassian or Kurdian grammar would leave his name on a monument even more lasting, perhaps, than military achievements.

In writing down an Oriental language by ear, it will be essential, however, that a certain system should be observed in representing foreign sounds by Roman letters. Eastern dialects contain certain sounds that have in English no corresponding letters. These must receive alphabetical expression. Again, in English the same sound is frequently written in two different modes, as in ravine, been; boat and note; date and gait; while many vowels and consonants have more than one power, as in ravine and pine; date and hat; through and cough.

Now, without some agreement that, in transcribing foreign languages, every letter shall always represent but one sound, it will be impossible to say what power, for instance, an *i* might have when used in a list of foreign words. A traveller again, who would allow himself to express the sound of i, as heard in ravine, promiscuously by i, ee, ea, or y, would soon find himself unable to pronounce the words thus written down from oral communication.

This inconvenience has been long felt, and chiefly by missionaries, to whom the reduction to writing of the languages spoken by savage tribes has been always an essential duty. An English missionary would be inclined, if he heard the sound of i (as in

ravine), to express it by *ee*; a French missionary by i; and translations of the Bible, printed according to the English and French systems of spelling, would take an appearance so different that a nation who had learned to read the one would not be able to understand the other.

Many attempts have been made to remedy this defect, and to settle a uniform system of expressing the pronunciation of foreign dialects. All that is required is to fix on certain letters to express sounds which do not exist in English, and to restrict all other letters to but one phonetical value. This may seem a comparatively easy task, yet uniformity is so difficult to attain between different nations, societies, or individuals, that the realization of a common alphabet is still far distant. I give here an abstract of an alphabet, lately the subject of several conferences in London, which the chief Societies have since resolved to submit to not less than five hundred of their missionaries, who will test it in the course of the next few years, and then report on its merits and defects. For a complete account of this "Missionary Alphabet" I refer readers to Chevalier Bunsen's work on the Philosophy of Language.

MISSIONARY ALPHABET.

A	has always the sound of	a	as in	psalm, (long or short Italian a)
B	,,	b	,,	bed
D	,,	d	,,	dock
E	,,	a	,,	date, (long or short Italian e)
F	,,	f	,,	fat
G	,,	g	,,	gate
H	,,	h	,,	hand
I	,,	i	,,	ravine, (long or short Italian i)
K	,,	k	,,	kite
L	,,	l	,,	let
M	,,	m	,,	man
N	,,	n	,,	not

O has always the sound of o as in note (long or short Italian

P	,,	p	,,	pan
R	,,	r	,,	run
S	,,	s	,,	sun
T	,,	t	,,	tan
U	,,	u	,,	fool (long or short Italian u)
V	,,	v	,,	veil
W	,,	w	,,	will
Y	,,	y	,,	yet
Z	,,	z	,,	zeal

DIACRITICAL CONSONANTS.

G (Italic, or underlined, or marked with any other diacritical sign) has always the sound of		g	as in	gin
K (Italic, or underlined)	,,	ch	,,	church
Ng or n·	,,	n	,,	sing
Ny or ñ	,,	n	,,	España
H (Italic, or underlined)	,,	ch	,,	loch
S (Italic, or underlined)	,,	sh	,,	she
Z (Italic, or underlined)	,,	s	,,	pleasure
Th	,,	th	,,	thin
Dh	,,	th	,,	the
'H	,,	the Arabic ع		
"H	,,	the Arabic غ		

DIACRITICAL VOWELS.

0 (or ŏ, ō) has always the sound of a, e, i, o, u as in				beggar, robber, bird, work, but
Ai	,,	i	,,	ire
Au	,,	ou	,,	proud
Oi	,,	oi	,,	voice
Ou	,,	ou	,,	bought (law)
Ä	,,	ä	,,	Väter (German)
Ö	,,	ö	,,	König (German), peu in French
Ü	,,	ü	,,	Güte (German), une in French

Short vowels require no mark.
Long vowels should be italics, underlined, or â.
The syllable which has the accent should be marked; as "bĕggar."

It may be remarked that most of the grammars and dictionaries recommended in this Essay, as likely to afford assistance to the student of languages,

are written by Germans, Frenchmen, Danes, or Russians. This is not owing to any national predilections on my part. On the contrary, I believe that where grammars written by Englishmen can be procured, they will generally be found the most useful and practical. But their number with the number of Oriental scholars in this country is at present comparatively small.

It is undoubtedly high time that something should be done to encourage the study of Oriental languages in England. At the very outset of this war, it has been felt how much this branch of studies—in emergencies like the present so requisite—has been neglected in the system of our education.

A man-of-war is built in less time than an Oriental scholar can be launched ready to converse with natives, and capable of procuring supplies, gathering information, translating proclamations, writing circulars, carrying on parleys, assisting at conferences, and, finally, of wording the conditions of a treaty of peace. In all other countries which have any political, commercial, or religious connections with the East, provision has been made by government or otherwise to encourage young men to devote themselves to this branch of studies. Russia has always been the most liberal patron of Oriental Philology. In the Academy of Petersburg there is a fauteuil for every branch of Oriental literature; and there are schools in that city, at Kasan and elsewhere, where the chief languages of the East are taught. Scientific expeditions are sent out to different parts of the world, travellers supported and encouraged, and their works, grammars or dictionaries, printed at the expense of Government. This no doubt is done in the interest

of science, but at the same time other interests are served. If Philology owes much to Russia, ever since the days of the Empress Catherina, Russia knows that she owes something to her linguists for her diplomatic successes, and this more especially in the East.

Other countries also, less immediately connected with the East, find it expedient to encourage Oriental learning. The French Academy has always counted among its members the chief representatives of every department of Oriental Philology; and for more practical purposes, the Government has founded a school, "L'école pour les langues Orientales vivantes," where Hindustani, Persian, Arabic, Armenian, Chinese, and Turkish are taught by the most eminent professors. At Vienna there is an Oriental seminary; and the Imperial Press possesses the richest collection of Oriental types in the world. More Oriental works are brought out there than at any other press in Europe, and, as the Government makes no profit, the expense of printing is about one fourth of what it is in England. Denmark sends regular scientific missions to the East, with a view to encourage the study of Oriental languages; while Prussia finds it expedient to give similar encouragement to young Oriental scholars employed afterwards with advantage, as consuls and interpreters in her service.

In England alone, where the most vital interests of the country are involved in a free intercourse with the East, hardly anything is done to foster Oriental studies. The College of Haileybury, hitherto most liberally supported by the East India Company, is the one exception. Many eminent men and several distinguished scholars have passed through this college; and even greater results may be expected for the

future. There are two changes, sanctioned by Parliament, with regard to this institution, which promise to make it a real seminary of Oriental learning. Firstly, Admission to Haileybury will no longer depend on an acquaintance with the Directors of the East India Company; but on an acquaintance with the subjects best calculated to benefit a man in the discharge of his duties in India. The examiners may henceforth select the best boys from any schools in England for education at Haileybury. Secondly,—Haileybury will no longer have the monopoly of the Indian service, a man may acquire a knowledge of Oriental subjects wherever he pleases, and if he does well at the final examination, he has as much right to an appointment as a man who has spent two years at Haileybury. This will free the College of the trammels of protection, and give it the healthy stimulus of an open competition, while it still allows it a fair start in a fair race.*

It is felt, however, particularly at the present moment, that the country requires a larger supply of men than can be accommodated at Haileybury; and those possessing a thorough knowledge not only of Sanskrit, Hindustani, and Telugu, but of Persian, Arabic, Turkish, Armenian, and even Chinese. But

* As the Act to provide for the Government of India is not quite distinctly worded on this point, I subjoin Lord Granville's speech with which he carried his important clause in the House of Lords, August the 8th, 1853. "Earl Granville said, the noble Lord's (Lord Monteagle's) objection seemed to be that under the Bill any clever scamp would be enabled by cramming to pass the requisite examination. He thought, however, it would be perfectly disgraceful to the College, if in nineteen cases out of twenty, the students there were not able to beat out of the field a person who had not had the advantage of a special education like that given there. The stimulus applied in this way to the College would, he anticipated, be very beneficial."

"TIMES," August the 9*th*, 1853.

it is unnecessary to found academies, schools, seminaries, or imperial printing offices, in order to encourage the study of Oriental languages in this country. All that is required is to remove the disabilities under which Oriental scholars have hitherto laboured. I refer to the two Universities, Oxford in particular. For here a classical scholar, a student of modern history and law, a mathematician, and a lover of physical science, may gain honours, exhibitions, fellowships, and preferment. Why not a student of Oriental languages? If a man, after passing his Moderations, is now allowed to devote his last year at College to more special subjects—the classics, astronomy, geology, or French history, and can thus obtain his degree and the highest honours, why should the Schools be closed to one who has made Hebrew, or Arabic, or Sanskrit, or Persian, the subjects of special study? A knowledge of these languages will be useful to the clergyman whether at home or abroad. A knowledge of Sanskrit—the basis of Comparative Philology—will be an advantage to the classical scholar, and even a judge who is sent to India will not find occasion for regret if he has read the laws of Manu in the original language, and acclimatized his mind to that intellectual atmosphere in which he is henceforth to live and to act. But even from a merely educational point of view, a knowledge of Oriental languages is not less beneficial to the mind than French history or than botany. A new language is the key to a new literature, to a new system of thought, to a new world of feeling. It widens our views of the powers and destinies of the human race, and allows us an insight into the government of the world universal, not inferior to any branch

of classical, mathematical, or physical studies in lessons of morality, of history, and of religion.

The foundation of a new School of Languages (excluding Greek and Latin) at the University would, it is my belief, be a sufficient impulse to this branch of studies. We have large endowments of Oriental Professorships, and their numbers might easily be increased. If a few exhibitions were added; if honours could be gained in Hebrew, Arabic, Sanskrit, or Persian; if fellowships were awarded to distinguished linguists, and travelling fellowships founded for those who desire to gain a practical knowledge of Oriental languages; if Oxford men were enabled to compete for Indian appointments—fellowships, which, after twenty years of useful activity, yield a pension of a thousand a year—if some consular and diplomatic appointments in the East were given to the University; and if the Press would procure Oriental types sufficient, and afford the opportunity of publishing works in all chief Eastern languages—these changes effected, and I believe we should soon see England take in Oriental Philology the lead to which she is at present indifferent.

These are suggestions thrown out in a very hurried manner; but I may be permitted the hope they will be taken up by men conversant with the resources and requirements of the University, and careful for the interests of the country at large.

I remain, my dear Sir,

Yours sincerely,

MAX MÜLLER.

SIR ROBERT TAYLOR'S INSTITUTION, OXFORD,
May 16, 1854.

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Collective names of branches and classes of languages have, as far as possible, been formed in *io*, as Georgic, Teutonic. Adjectives in *ian* are mostly restricted to single languages and dialects, as Georgian, Ossetian, etc.

LANGUAGES

OF THE

SEAT OF WAR IN THE EAST.

Variety of languages spoken in the seat of war.

The languages spoken in the countries which the English army may occupy in the course of the present war, are very numerous. Some, such as Wallachian, Bulgarian, Servian, Albanian, Circassian, and Georgian, are but little known; and as inducement has been hitherto wanting to study these semi-barbarous dialects, there are but few grammars and vocabularies from which an English officer might acquire a knowledge of them. Of others, as Russian, Modern Greek, and Turkish, grammars, written in English, may indeed be procured: but there are probably not many officers who will have in matter of fact, studied even these more attainable languages before their departure for the Levant. The necessity, however, of being able to converse with the people in the East, will soon be felt; and although interpreters, ready to offer their services for *any* transactions, political or commercial, will not be wanting, yet it is hardly necessary to say, with the experience of so many foreign campaigns before us, how much an officer's discharge of his duties will benefit by a knowledge of the languages of the people among whom he and his soldiers are, perhaps for years, to be quartered, and on whose good will and ready co-operation so much of the success of an expeditionary army must always depend.

Difficulty of acquiring foreign languages.

The difficulty of acquiring a foreign tongue is generally much exaggerated. At school we spend indeed many years in learning Greek and Latin, and even so

simple a language as French is not acquired by children without many tedious lessons from governesses or French masters. But it should be borne in mind that in learning Greek and Latin as boys, we are learning more than a new language; we are acquiring an entirely novel system of thought. The mind has to receive a grammatical training, and to be broken, so to say, to modes of thought and speech unknown to us from our own language. At school we have to learn Grammar at large before we can learn Latin grammar, or rather we learn both together, and therefore have naturally to spend more time on the two classical languages than on those which we study later in life. If we once have learned that the cases which we express by means of articles and prepositions, "the man, of the man, to the man, the man," may be expressed by a change of terminations, "homo, hominis, homini, hominem;" that the persons of the verb which we express by pronouns, "we love, you love, they love," may be indicated by final syllables, such as "amamus, amatis, amant;" we have gained knowledge which will prove useful to us in acquiring other languages, such as Greek, Sanskrit, Russian, or Persian; a kind of frame-work, in fact, serviceable for all languages we may have to learn hereafter. It does not take so much time to impress on our memory the mere terminations of the ablative, or the gerund, in Latin, as to learn first what is meant by an ablative or a gerund. Our slow progress in French, again, is owing, possibly, to the manner in which we are taught; generally by persons who possess no real knowledge of the language, though they may speak it fluently and correctly. What can be easier than to explain why the masculine possessive pronoun "his" in "his mother," should become a feminine in French, "sa mère." And yet the vast majority of governesses stumble on this point as much as a schoolmaster who tries to explain to his boys the construction of the accusative cum infinitivo in Latin, or the singular of the verb after a plural neuter in Greek. And, further, it is mostly in French that we make our

first practical attempt at expressing our thoughts in a foreign tongue. We have to learn to walk on stilts, and, as in every thing else, "ce n'est que le premier pas qui coûte." But, while we study other languages, we acquire a general aptitude for casting our thoughts into foreign moulds of speech, and the task becomes easier at every step we make.

After having travelled long in foreign countries, we readily find our way wherever we go, and what Machiavelli says of a general who knows *one* country well, applies with equal force to a student of languages: "Mediante la cognizione e pratica di quelli siti con facilità comprende ogni altro sito, che di nuovo gli sia necessario di speculare; perchè i poggi, le valli, e' piani, e' fiumi, e' paduli che sono, verbigrazia, in Toscana, hanno con quelli delle altre provincie certa similitudine, talo che dalla cognizione del sito di una provincia, si può facilmente venire alla cognizione dello altre."

How soon do we find ourselves at home in Italian and Spanish if we know Latin and French! Dutch, again, hardly offers any difficulties to one who knows English and German. Very soon we discover that after all no grammar contains much more than paradigms of declension and conjugation; and that, these once mastered, it is possible to go on, with the help of a dictionary, and to spell out short sentences, and easy books. Everything else is matter of practice, and partly of talent; for it is true, that in spite of every effort, some people find it as impossible to imitate a language as to reproduce a melody.

Coincidences between different languages.

There is another fact which every one must have noticed in studying foreign languages. In some the grammatical forms which we have to learn by heart differ but slightly, and the words also frequently resemble those of other dialects. Here is a list of the conjugation of the verb "to sing" in Latin, Spanish, Portuguese, Italian, Wallachian, and French:—

LATIN.	SPANISH.	PORTUGUESE.	ITALIAN.	WALLACHIAN.	FRENCH.
Canto, I sing	canto	canto	canto	cántu	chante
Cantas, thou singest	cantas	cantas	canti	cánti	chantes
Cantat, he sings	canta	canta	canta	cánta	chante
Cantamus, we sing	cantámos	cantámos	cantiamo	cántamu	chantons
Cantatis, you sing	cantáis	cantáis	cantate	cántati	chantez
Cantant, they sing	cantan	cantão	cántano	cánta	chantent

We find nearly the same coincidences if we compare English, German, and Dutch:

I live,	Ich lebe,	Ik lev.
Thou livest,	Du lebest,	Gy levt.
He lives,	Er lebt,	Hy levt.
We live,	Wir leben,	Wy leven.
You live,	Ihr lebet,	Gyl levt.
They live,	Sie leben,	Sy leven.

It is clear, therefore, that a knowledge of any one of these languages will materially assist us in learning the others. A German finds less difficulty in learning English or Dutch, than French or Italian, because many words in English and Dutch remind him at once of the corresponding forms in his own language; and, as we always remember most easily, if we are able to combine what we wish to know with what we know already, it follows that we shall advance more quickly in any given language if we are able, by comparison, to connect its forms and words with those of other idioms with which we are familiar. And any *special* study will be fitly preceded by an investigation of this relation between *all*: teaching us to take each language in natural sequence, in place of a confused pursuit of dialects that have little or nothing in common.

Comparative study of languages.

The coincidences between languages by which even the most indifferent linguist must be struck, have been made the subject of careful study, and a new science has sprung up under the name of Comparative Philology in which it has been found possible to arrange nearly

all the languages of the world into classes or families, and to determine, by means of their coincidences, the more or less distant degree of their relationship. Analogies have been established between the most remote, and laws have been deduced which regulate the partial changes of words in their passage from one language into another. Now, if it is easier to remember words which are nearly alike, such as filius, son, Italian figlio, French fils, Wallachian fiul, it is of course a still greater aid if we know *what* changes a Latin word will undergo before it passes into Italian or Wallachian. To take the same word filius; we should perhaps hardly recognise it at once in its Spanish garb, hijo. But Comparative Philologists prove it to be a law that every Latin f at the beginning of words is changed into h. Thus facies, face, is Spanish haz; facere, to do, is hacer; folium, leaf, is hoja; forma, form, is horma; fabulari, to speak, hablar. Hence we know, once for all, that words beginning with h in Spanish may generally be referred to Latin or Italian words, if we substitute f for h.

Another general rule of practical use to remember, is, that Latin ct becomes in Italian tt, and in Wallachian pt or ft. We might, perhaps, guess ourselves that Italian fatto, petto, otto, cotto, are the Latin words factus, pectus, octo, and coctus. But Wallachian dóftor for doctor, copt for coctus, cooked; lapte for lac, milk; pept for pectus, breast; asteptare for expectare, to expect, will be more easily understood and remembered, if we know that, with very few exceptions, Latin ct becomes Wallachian pt.

That l may in the course of time be corrupted into r, we know in our own language, from the way in which we pronounce "colonel." But while with us this is the exception, it is a rule in Wallachian. In this language a Latin l, between two vowels, is changed either into r, or into i, pronounced like the semi-vowel y. This once known, we have no difficulty in recognizing, poporu (populus), people; móra (mola), a mill; firu

(filum), thread; ceriu (coelum), heaven; scarà (scala) steps. Or again, fiiu, for filiuš, son; muiiere, for mulier, woman; gaiina, for gallina, hen.

Another useful rule is the change of qu into p, if followed by a. This tells us at once the meaning of apà, water; épà, a mare; patru, four, and so forth.

Such examples may suffice for the present to show what kind of practical assistance we are likely to derive from a comparative study of languages.

Degrees of relationship between different languages.

The relationship between languages may be either direct or lateral, *i.e.*, languages may either stand to one another in the relation of mother and daughter, or of sister and sister. Italian is the daughter of Latin and sister to Spanish. The relationship becomes more complicated if two languages which descend from one common parent give rise each to new dialects. Latin, for instance, and Sanskrit, are sister-languages: Italian, therefore, we might call niece of Sanskrit, and first cousin to Hindustàni.

Means of determining the relationship of languages.

Now, in order to determine the exact relationship of languages we may compare either their dictionaries or their grammars. Let us consider each method by itself. If we had to determine the relationship of English with any other dialect of Europe or Asia, and if we trusted entirely to a similarity of words, we should find that English shares some words in common with Welsh, others with German, others with French and Latin. The history of England gives a sufficient explanation of this, for we know that the ancient Britons were Celts, that they were driven back by the Saxons, a Teutonic race; and that these again were conquered by the Normans, who, although originally Northmen, and therefore speaking a Teutonic dialect, had adopted the French language before they invaded England.

It is perfectly intelligible, therefore, that the language now spoken on British soil should be composed, so far as the dictionary goes, of these different elements, Celtic, Teutonic, and French; but if we were asked whether the present English is a Celtic, Teutonic, or Romance

language, or whether it be a language mixed up of these three elements, on the evidence of the dictionary alone, we should find it impossible to give a decisive answer.

Grammar, the only decisive evidence of relationship between languages.

The life and soul of a language, that which constitutes its substantial individuality, and distinguishes it from all others, is its grammar. Every language is at liberty to admit into its dictionary large numbers of foreign words, to such an extent that they may even acquire a numerical majority. There is, in fact, no language on earth which has not adopted some words from neighbouring tribes or foreign nations. But few nations have admitted into their grammar the terminations of other dialects. In English we may form whole sentences consisting entirely of either Saxon or Latin words. If we say, "Avarice produces misery," every word is taken from Latin, yet the one letter *s*, "in produces," suffices to stamp the language in which it forms the exponent of the third person singular, as Teutonic, and not Romance. Again, the Turkish language is so entirely overgrown with Persian and Arabic words, that a real Turk from the country understands but little of the idiom of Constantinople, the so-called Osmanli; still all its grammatical elements are purely Tataric. "In a Turkish newspaper," to quote Professor Schott, in his *Essay on the Tataric Languages*, "the host of alien words is far superior in number to the genuine Turks. And yet how peculiar and truly Tataric this wonderful concatenation of sentences and intertwining of words! A sentence runs on in long periods through several folio columns, like a majestic stream—a true image of the Turkish Empire itself: the governing nation in a minority as compared with the conquered inhabitants, but still, through a long period of time, vindicating its rights with equal terror everywhere. The Turkish terminations and suffixes are like the small vassals, depending on the powerful and high-sounding gerunds; and these again govern and hold together the larger members of a period, like so many Pashas." Turkish, therefore, is a Tataric lan-

guage, altogether distinct in grammatical character from Persian and Arabic, as English is a German dialect, and neither Celtic nor French. The Anglo-Saxon was planted on the British soil after Celtic had been rooted out; it grew up (if, for clearness sake, we may be allowed the comparison) like a wild fruit-tree, and the sprigs of the more refined Norman and Latin were grafted on it. But the original sap remained:—the grammar, giving life and vigour to all its words, native or foreign, is still pure Saxon, and through it alone we are able to determine, and that with certainty, the relationship between English and any other language in Europe or Asia.

When we have to deal with ancient languages, this fact is of great importance. In settling the original relationship of modern languages, we may generally avail ourselves of the records of history, and we should be able to prove, even without consulting dictionary or grammar, that the English could not have derived its original stock of words, still less its grammatical forms, from Latin or Hebrew. But in the ancient world we have no such assistance. Neither Greek nor Latin authors can tell us anything about the relationship between these two languages, because the time when they formed themselves into separate dialects lies many centuries before Homer and before the foundation of Rome. What Latin writers assert on their own language and on its descent from Greek is more apt to mislead than to guide us. They only know the existence of a great similarity between Greek and Latin; and as in their literature, in their arts, laws, and traditions, they were conscious of having borrowed from the ancient treasures of Greece, they inclined to trace their language also to the same source. And if a language flows necessarily from the same source whence a nation received the first elements of civilization, we should be compelled to derive German from Latin, and Russian from German. Facts, however, disprove this principle. So far from being derived from Greek, Latin has been demonstrated by comparative philology to be more primitive and original than

Greek in many points of its grammar, in its phonetic system, and in the derivation of words. Latin therefore could not have been derived from Greek, nor, on the other hand, can Greek be considered as the daughter of Latin, but both stand to one another in the relation of sisters: like French and Italian, like German and English.

If in the case of Greek and Latin, history gives no aid in settling their relationship, it does not oppose the verdict of Comparative Philology, according to which these two languages are to be treated as sister dialects. But nothing could be more in the teeth of historical tradition than the relationship between the languages of India and that of Italy, now established as firmly as that between French and Italian. Here, as elsewhere, the evidence of languages is indeed irrefragable; but here, as elsewhere, we must call on the assistance of *grammatical* comparisons to make the proof complete, and to silence objections. If Sanskrit agreed with Greek and Latin in words only, we might suppose that *these* had found their way into Sanskrit through Alexander's expedition, or through still earlier migrations, or commercial transactions between the Greeks of Asia-Minor, the Persians, and Indians. It would be difficult to understand how words of daily occurrence, names expressing the simplest relations of a primitive society, should have been imported ready-made from Greece into India: yet we could not deny the physical possibility of the supposition: and there have been, nay there still are, men who believe that the Hindus took such words as mâtar, mother, pitar, father, duhitar, daughter, from the Greek *μήτηρ*, *πατήρ*, *θυγάτηρ*. But no sceptic in linguistic matters could go so far as to deny a natural and ante-historical relationship between languages which agree in their *grammatical* terminations to so great an extent as Greek and Sanskrit. If we say in Sanskrit,

pitâ(r) dadâti mâtre duhitaram,

and in Greek,

πατὴρ δίδωτι μητρὶ θυγατέρα(ν),

a sentence where not only the roots, but the derivative suffixes, the terminations of noun and verb, the construction, nay even the accent, agree, we find adequate proof, to any one who is capable of appreciating philological arguments, that Greek and Sanskrit are cognate languages, sprung from one common source, like Greek and Latin, like Italian and Spanish.

It has, therefore, been a rule in Comparative Philology, to determine the connection of languages, principally, if not entirely, by means of grammatical comparisons, and to use verbal coincidences merely as indications which should be tested and confirmed by arguments derived from the grammar.

Resemblance of the grammatical outlines of cognate languages.

Few people are aware how closely the grammars of cognate languages resemble one another, when the peculiar element that made each, in the course of time, an individual language, is abstracted. It has been found possible, simply on grammatical evidence, to determine the relationship of nearly all the languages of the world, ancient and modern; and if we exclude, for the present, the dialects of America and Africa, and the Chinese which is distinguished by the absence of all we are accustomed to call grammar, we shall find that in the whole kingdom of speech there are but three grammatical families to which every known dialect can be referred. These have been named the Semitic, Arian, and Turanian. The general principles of these three systems of grammar once mastered, we may comprehend the grammatical forms and devices of all the languages of the civilized world.

Three systems of grammar Semitic, Arian, Turanian.

These three systems, however, are perfectly distinct, and it is impossible to derive the grammatical forms of the one from those of the other, though we cannot deny that in their radical elements the three families of human speech may have had a common source. If we are surprised at the minuteness with which languages of the same family, though separated by centuries and by continents intervening, have preserved their grammatical features, our surprise is yet increased when we

find other languages, perhaps less distant geographically or historically, but belonging to different families, differing completely in the application of their grammatical means.

Two languages can hardly be more distant than the ancient Sanskrit, spoken in India about 1000 B.C., and the Lithuanian spoken in Prussia at the present day. But a Lithuanian peasant, even at the present day, could almost understand a Sanskrit verb, and *that* one in both languages of the utmost frequency. He says:—

esmi, I am,	esmi, we are,
essi, thou art,	esti, you are,
esti, he is,	(esti, they are.)

If we compare this with the corresponding forms in Sanskrit, Greek, and Old Slavonic, we shall be surprised at the strength displayed by the grammatical memory of nations.

Sanskrit.	Greek.	Old Slavonic.
asmi,	ἐσμί,	yesmĕ,
asi,	ἐσσί,	yesi,
asti,	ἐστί,	yestŏ,
'smas,	ἐσμέν,	yesmŏ,
'stha,	ἐστέ,	yeste,
santi,	ἐντί,	sŏmtŏ.

But on other points also we find that these four languages, Sanskrit, Greek, Lithuanian, and Old Slavonic, do not differ more among themselves than Spanish, French, and Italian, and like these, therefore, they must be considered as standing to one another in the relation of sisters. It is extraordinary that neither Greeks nor Romans should ever have been struck by the similarity of their own language with that of the barbarians. Learned Greeks of Constantinople must have had frequent intercourse with the Goths, particularly at the time when the latter adopted Christianity:—yet neither seems to have been ever struck by coincidences, frequent as the following:—

Gothic.	Greek.
steiga, I mount,	στείχω, I mount,
steigis, thou mountest,	στείχεις, thou mountest,
steigiþ, he mounts,	στείχει, he mounts,
steigos, we two mount,	
steigats, you two mount,	στείχετον, you two mount,
steigam, we mount,	στείχομεν, we mount,
steigiþ, you mount,	στείχετε, you mount,
steigand, they mount,	στείχουσι (στείχοντι), they mount.

The Romans again, who since the time of Tacitus regarded the Teutonic tribes evidently with a feeling of fear and respect, never seem to have thought it possible that their own language and that of Herman could have anything in common. And yet, words of such frequent occurrence as auxiliary verbs were identical in Latin and in Gothic.

Latin.	Gothic.
habeo, I have,	haba,
habes, thou hast,	habais,
habet, he has,	habaiþ,
habemus, we have,	habam,
habetis, you have,	habaiþ,
habent, they have,	habant.

Pronouns, numerals, and particles, as means of determining the relationship of languages.

There are some classes of words which civilized languages retain with almost the same tenacity as their grammatical forms. These are the pronouns, and numerals, and particles. We can accustom ourselves to foreign words for most things. We may speak of our "fusil," our "sabretash," our "chapeau"; but the very last words which we should think of borrowing from a foreign nation are pronouns, particles, and numerals. Thus, after the Norman conquest, the English language admitted French words largely among its substantives, adjectives, and verbs; but no single pronoun or numeral. "Trespass" was used instead of "sin," "country" instead of "land," "count" instead of "earl." But no one ever went so far as to speak of the "Dix Commandments," or "doux pieces de veal." The numerals remained the same, and the

Normans had to learn them from their Saxon subjects and pronounce them as best they might. Again, no Saxon could ever be induced to speak of himself as "je," or of himself, his wife, and children, as "nous." He might be brought to say I pay and we pay, (from the French "payer," and this again from the Latin "pacare," to pacify or satisfy one's creditors); but he would not stoop to "Je pay" and "nous pay," as little as he would use the terminations of French nouns and verbs. Hence the numerals are generally a very safe criterion of an original relationship between languages, and the subjoined list will show that the difference, between the numerals in Sanskrit, Persian, Greek, Latin, and Old Slavonic, is not much greater than between the numerals of French, Italian, Spanish, and Wallachian, though we know that these modern Romance dialects have not been separated from their common parent, Latin, for more than a thousand years, while, long before Romulus and Homer, the languages of Greece and Italy were distinct dialects, cut off as completely from the languages of India and Persia as they are at present.

NUMERALS.

	LATIN.	SPANISH.	PORTUGUESE.	ITALIAN.	WALLACHIAN.	FRENCH.
1	Unus	uno	hum	uno	unu	un
2	Duo	dos	dois	due	doi	deux
3	Tres	tres	tres	tré	trei	trois
4	Quatnor	quatro	quatro	quattro	patru	quatre
5	Quinque	cinco	cinco	cinque	quinqué	cinq
6	Sex	seis	seis	sei	séso	six
7	Septem	siete	sete	sette	sépte	sept
8	Octo	ocho	oito	otto	optu	huit
9	Novem	nueve	nove	nove	nové	neur
10	Decem	diez	dez	dieci	dece	dix

	LATIN.	SANSKRIT.	PERSIAN.	OLD SLAVONIC.	ANGLO-SAXON.	WELSH.
1	Unus	eka	yek	yedinŏ	ân	un
2	Duo	dvau	du	dŏva	tvegen	dau
3	Tres	tri	sih	tri	þri	tri
4	Quatuor	katvar	chûr	ketŏriye	feover	pedwar
5	Quinque	panchan	peng	pamtĕ	fif	pump
6	Sex	shash	ses	sestĕ	six	chwech
7	Septem	saptan	heft	sedmĕ	seofon	saith
8	Octo	ashtan	hest	osmĕ	eahta	wyth
9	Novem	navan	nuh	devamtĕ	nigon	naw
10	Decem	dasan	deh	desamte	tyn	deg

Practical results on the study of cognate languages.

By a comparison of these lists we learn two things: first, that the Spanish, Portuguese, Italian, Wallachian, and French numerals are all derived direct from Latin, and not one from the other. No single set of numerals, except the Latin itself, would account for the various corruptions which the numerals of each of the modern dialects exhibit. It would be impossible to derive Wallachian "optu" from Portuguese "oito," or French "huit" from Italian "otto," and Spanish "ocho"; but each of these forms can be explained if we take the Latin "octo" as the original type which, in the progress of phonetic corruption, was modified according to general and well-known phonetic rules in each of the modern Latin dialects. Hence, even if we had no knowledge that there ever was such a language as Latin, and that, after the downfal of the Roman Empire, it was broken up in many modern provincial dialects, we should be able to say, upon the evidence of the modern Romance idioms alone, that there had existed a language towards which all these dialects point and converge, and from which they must, in common, have descended. The certainty with which Owen, from a few individual bones, re-creates a lost species, furnishes here a parallel to the results of comparative philology, so exact as to be worthy notice. And many similar might

be traced: for, reversing the historical course of language, unity is the progressive lesson and discovery of science.

Secondly, from this comparison we learn that in the *ancient* languages also, as Greek, Latin, Sanskrit, Slavonic, Anglo-Saxon, and Welsh, it is impossible to derive the numerals of the one from those of the other. Even the Sanskrit numerals are not preserved in a state sufficiently primitive to allow us the supposition that from them those of the other ancient languages were derived, as the Romance from Latin, or the English from Anglo-Saxon. We are forced, on the contrary, to admit the prior existence of a language from which these ancient dialects branched off, as in later times the Romance dialects from Latin; although history has not preserved even the name of this primitive form of speech, still less its source or its original abode. We cannot derive Latin from Greek, nor Greek from Sanskrit, for this simple reason, that on several points Latin is more primitive than Greek, and Greek more primitive than Sanskrit. The Latin "sex," for instance, has preserved the original s, which in Greek has been reduced to a spiritus asper; it would be impossible, therefore, to take the Latin *sex* as a corruption of ἕξ. In other cases, however, Greek has preserved a more original form than even Sanskrit. For if the original form of ten was dak, the κ has been preserved in Greek δέκα, while in Sanskrit it has been softened down to the sibilant *s* in dasan.

It is by indications of this kind that the exact relations of cognate languages must be determined, and a distinction established between lineal and lateral descent. We can draw from this some practical conclusions. Though we may compare languages which stand to one another in the relation of sisters, such as Greek and Latin, French and Italian, Russian and Bulgarian, we should never try to explain the forms and words on the one by derivation from the other. We must not explain otto as a corruption of huit, or vice versa, but derive each, according to rules affecting the

peculiar phonetic systems of French and Italian, from their common source, the Latin "octo." If we attempted to deduce rules respecting the change of words between secondary languages, such as French and Italian, we could do so only on the supposition that both dialects proceeded pari passu in their phonetic alteration, which may happen in isolated cases, but never as a rule.

It follows again, from what has been stated before, that all grammatical forms, in secondary or derivative languages, can be explained and understood in their most original power and meaning, if we know the primary language from which they are derived. As grammatical forms are not imported, like words, ready made, from one language into another, no terminations for noun or verb can exist in Italian and Wallachian, which, after a careful analysis, are not reducible to Latin elements, so that in Latin we have the key to Spanish, Portuguese, French, Italian, and Wallachian; as in Sanskrit we have the key to Hindustani, Bengali, Mahratti, Guzerati, Asamese, Kashmirian, Khasîya, and all dialects descended from Sanskrit. An officer who goes out to India with a knowledge of Sanskrit knows more of Hindustani than a cadet who has learned Hindustani in this country, but is ignorant of Sanskrit. Many rules in Hindustani grammar which seem irrational, and are therefore difficult to remember, become clear and intelligible if we know what gave rise to them in Sanskrit. In the same manner any one who desires to learn the modern Romance languages, Italian, Spanish, and French, will find that he actually has to spend less time if he learns Latin first, than if he had studied each of these modern dialects separately, and without this pre-knowledge of their common parent.

Meaning of words restored by comparative philology.

Besides these practical advantages, consequent on a comparative study of languages, few men, perhaps, will be insensible to the pleasure we derive when able to watch, in the course of our studies, the gradual growth of a language. The history of words is the reflection of the history of the human mind, and

many expressions which we use in a merely conventional sense are full of historical recollections if we can but trace them back to their original form and meaning. When we speak of pagans, we hardly remember that paganus was originally the same as peasant, and that it took the sense of heathen during times when the great cities of the Roman Empire adopted Christianity, while the villagers, poor and uninstructed, clung fast to their ancient faith and customs. Still less do we feel that, speaking of companions, we call them, in fact, co-pagans; yet companion (the French compagnon), is a corruption of com-paganus, one who belongs to the same pagus or village,—a neighbour where neighbours are scanty. Savage again is a name originally applied to people who could not be brought to live in towns or villages, but roamed wild in forests: hence called silvatics, Wallachian silbatic, Italian selvaggio and salvaggio, French sauvage. Villain, originally the name of a villager (villanus), received its present meaning under the influence of mediæval prejudices. Infantry is derived from infans, a child not yet able to speak. Infans afterwards took the sense of boy or servant; and, as during the middle ages servants went a-foot, while the knights went to battle on horseback, infanteria became the name of foot soldiers. Whether these foot soldiers marched before or behind their lieges is not clear. Still it would seem that those who had to clear the way, and to look out for the enemy, were men on foot, for they were called pioneers, which is again derived from the French pion, the Italian pedone:—our footpad of the days of highway insecurity.

Cavalry again is a name which has risen in dignity, for though caballus was probably applied rather to a cart-horse than to a charger, caballarius soon became in the Middle Ages the title not only of a horseman, but of a chevalier. Artillery did not derive its name from its art: ars, like machina, the Greek μηχανή, was used in the sense

of an engine or engines of war; and hence the name of artillery. Nor are the French Ingenieurs called so from their ingenuity, but because ingenium also was employed in the sense of an engine; and hence ingeniarius, an engineer. Sappers and miners derive their names from the work they have to do. Zappa in Italian means an axe: mina a mine; whence minerals. Hence the expression that the foundations of an empire are undermined or sapped. Cannon would seem the most harmless instrument if we took its own word for it. It is derived from canna, a cane, a hollow tube; but all that a thin cane and a twenty-pounder have now in common is that both answer the purpose of inflicting deserved chastisement. That soldier and the French sou, a halfpenny, should be derived from the same word may appear startling; still every step can be traced by which these two words came to their present meaning. Solidus (sc. nummus) was originally at Rome the name of a solid gold coin, but it afterwards took the sense of coin in general, and soldo was used in Italian instead of pay. Hence soldare to pay, and soldato, a soldier, a man who receives pay—a name which might well have been formed in Italy during the Middle Ages, where war was carried on entirely by means of mercenary troops. The same word soldo, coin and pay, was again abbreviated into sol in Provençal; and as the French frequently change ol into ou (as le col, Lat. collum, and le cou, neck or a collar), sol was degraded to sou, no longer a solid gold coin as at Rome, but the smallest copper coin at Paris.

Musket, French mousquet, Italian moschetto, was a word used long before the invention of fire-arms. It was the name of a sparrow-hawk, a bird serving the same purpose then which muskets did in later times. This hawk was probably called muscatus from its sprinkled plumage, moucheté meaning spotted, from mouche, musca, a fly, a spot. Another species of hawk being called tertiolus, another kind of fire-arm, a

small pistol, was called in Italian terceruolo, in German terzerol.

The corporal, unconnected with corporal punishment, should be called caporal or caporale, as in French and Italian. The Italian caporale is derived from capo (caput), the chef or chief of the regiment. From the same source comes captain, Italian capitano; and we have it under two forms, captain and chieftain being the same word.

A general was so called from being the general commander, and having the general or highest orders to give in battle. A colonel had to command one column of soldiers. A lieutenant was the locum tenens of a superior officer, and in Italian he is simply called il tenente. Sergeant is the corruption of servant, the v being interchangeable with ge, as in William and Guillaume.

It is known that the French language, though derived exclusively from Latin in its grammar, has a dictionary mixed considerably with German words. The Franks, who learned to speak a Romance language, retained many of their former Frankish expressions, as the Normans retained not a few Norman words in England after they had adopted the Saxon speech. Many of these originally German, but afterwards Frenchified words, were re-imported into England by means of the Norman Conquest; and as English was originally a German dialect, it happened frequently that the same word which the English language possessed in a pure German form, was again introduced under a Norman disguise. Thus brevet is the English brief; the former coming through a Norman, the latter through a German channel, both derived from the Latin "breve," an abstract, a short note. Guardian is warden; the guards are wards; forage is derived from fodder, the Gothic, fodr; from which Italian fodero, French feurre and fourrage, and then again the English forage. Marshal, now the highest officer in an army, was no doubt taken from the French maréchal. But

the French took this word from German, where in the old dialect marah-scalc meant a farrier, from marah (a mare) and scalc (servant).

Every one of these words has a long tale to tell, if we had time here to listen to it. How they wandered from one country to another; how they changed in form and meaning, according to the times in which they lived and grew up; how they withered and were forgotten, and then sprang again into existence; how they were misunderstood and harshly treated; how sometimes they rose to high honours, because no one knew their humble birth, and sometimes were degraded in spite of noble descent—all this they are willing to tell, but we must leave their revelations and confessions for more peaceful times.

The meaning of grammatical forms restored by comparative philology.

Less interesting at first sight, but more important for determining the exact degree of relationship between languages, and for comprehending their gradual growth and ramifications, is the comparison of grammatical forms. We shall only take one well-known instance. The Italian Future cantero, I shall sing, is evidently not taken from Latin: nor could the French je chanterai, the Spanish cantaré, the Portuguese cantarei, be derived from the Latin cantabo. There is, however, an old Italian form cantar-aggio, I shall sing; the termination of which (aggio) is known as a vulgar form of the verb Io ho, I have. * That the auxiliary verb could be used for the formation of the Future, we learn from the Sardinian, where appu, I have, is put before the verb to form the same tense; appu essi, has essi, hat essi, I shall, thou wilt, he will be. It becomes, therefore, probable that canteró also was originally cantar ho, I have to sing, I shall sing; and that the Spanish cantaré, the Portuguese cantaréi, as well as the French je chanterai, were meant to express the same as j'ai à chanter, I have to sing. The original Latin Future was lost probably because, with the corrupt pronunciation of the later Latin, it was not easy to distinguish between the Imperfect cantabam and the

Future cantabo, and hence a new periphrastic form took its place. The decisive proof of the correctness of this view we receive from the Provençal language, which, as the eldest sister of the Romance family, throws frequently considerable light on the early history of the other dialects. In Provençal the auxiliary verb "to have" is at times separated from the infinitive. We find dir vos ai instead of je vous dir-ai; dir vos em instead of nous vous dir-ons, expressions which leave no doubt as to the origin of all the Romance Futures.

Practical advantage of grammatical comparisons.

That these linguistic discoveries can be turned to practical use is clear. When we know, for instance, that the last portion of the Future is an abbreviation of the verb "to have;" we know also that the terminations of the Future in all Romance dialects must be and are exactly the same as those of the Present of the auxiliary verb "habere."

FRENCH.

j'ai,	je chanter-ai	nous avons	nous chanter-ons.
tu as,	tu chanter-as	vous avez	vous chanter-ez.
il a,	il chanter-a	ils ont	ils chanter-ont.

ITALIAN.

Io ho,	Io canter-ó	noi abbiamo	noi canter-emo.
tu hai,	tu canter-ai	voi avete	voi canter-ete.
egli ha,	egli canter-a	eglino hanno	eglino canter-anno.

SPANISH.

Yo he,	Yo cantar-é	nosotros hemos	nosotros cantar-emos.
tu has,	tu cantar-as	vosotros habeis	vosotros cantar-eis.
él ha,	il cantar-a	ellos han	ellos cantar-an.

As Wallachian was separated from Latin before the time when this new formation of the Future became fixed, we find that it has indeed, like its sisters, been unable to preserve the Latin Future in bo, but has replaced it in a different manner by using the auxiliary verb I will, instead of "I have to," or "I shall." The Wallachian Future is, Jo voiu cantá, tu vei cantá, ol va cantá, noi vomu, voi veti, eli voru cantá.

Particles. Words generally the most difficult to understand in their grammatical formation are particles, conjunctions, and adverbs. As they are used in almost every sentence they have generally suffered most from phonetic corruption. They are difficult to remember in a new language, because they seem to have no meaning in themselves, but resemble mere sounds, with a conventional sense attached to them. Here, again, comparative philology offers practical aid, disclosing the ingenious, but frequently strange and startling, manner in which these words have been formed. We thus learn to take an interest in them, and remember them with greater facility. This applies both to ancient and modern languages; only that the ancient particles are more difficult to decipher, because they are remnants of a state of language which we know only by means of induction. It could be shown that the Latin tunc is an old accusative of a demonstrative pronoun, and originally the same as the English thon, taken in a temporal sense. But granting this, we find that only in Wallachian has this ancient adverb been preserved, and even there a preposition has been added, to make its meaning more apparent. The Wallachian atunci would be ad tunece in Latin, while the old Spanish estonze points to Latin extunce. But in French and Italian an entirely new word has been introduced, to express with greater significance the meaning of then. This is the Italian allora, the French alors, both of which pre-suppose the Latin ad illam horam, at that hour. The same word hora may be recognized in the Spanish esora, ipsâ horâ, at that very hour, and in the the French and Italian encore and encora, *i. e.*, hanc horam, at this hour. The French désormais, henceforth, took this meaning, because it is really the Latin de ipsâ horâ magis, from this hour, while the corresponding Spanish, de hoy mas is an abreviation and corruption of de hodie magis, from to-day. In this manner words, the most formal, and as it were, immaterial, take again body and soul, and impress themselves

more firmly on our memory. They re-assume the character of such particles as "notwithstanding," "however," "because," in English, or conciosiacosache (because), nondimeno (nevertheless), in Italian, where the original meaning is not yet obscured, and the component parts are still visible.

A comparison of these words is useful again, for determining the genealogy of dialects, because they disclose the resources from which modern dialects recruited their dictionary. Words of this compound nature are seldom transferred from one language into another: they may be used, therefore, with almost as great advantage as pronouns and numerals, to determine the historical ramifications of the different families of speech.

Classification of languages.

After having as rapidly as possible explained the chief means by which the original relationship of languages may be determined, and even the points fixed at which certain dialects branched off from their common stem, we shall now proceed to give the general results that have been obtained by these philological researches; and in setting forth the outlines of a classification for the principal languages of Asia and Europe, we shall endeavour to show what place each of the dialects, now scattered along the Danube, the Black and Caspian Seas, and the Caucasus, ought to occupy in this general scheme.

Languages in general may be divided into three families: the Semitic, the Arian, and the Turanian.

Semitic family.

The Semitic nations appear first on the stage of history, and their languages may be examined first: though being of less importance for our more immediate purposes, they need not be described with the same completeness as the Arian and Turanian dialects.

Aramaic, Hebrew, Arabic.

The Semitic family has hitherto been divided into three branches, the Aramaic, the Hebrew, and the Arabic. The Arabic, exhibiting the most developed, and at the same time, the most primitive type of the Semitic system of grammar, was taken as the basis, from

which one branch of dialects spread towards the north, occupying the countries between the Mediterranean, Asia Minor, Armenia, and Persia, while a second branch took a southerly direction, and struck roots on African soil.

But besides the Hebrews, the Phœnicians, Carthaginians, Syrians, and Arabs, it will be necessary to comprehend within the same family, the Babylonians and Assyrians on one side, and the Egyptians, together with several African tribes, on the other. Rawlinson's discoveries in Babylonia and Assyria leave no doubt as to the Semitic characters of the idiom engraved on the bricks of Nebuchadnezzar; and Champollion and Bunsen's researches have fairly established the Semitic origin of the language of the hieroglyphics. Yet it will be possible to retain the tripartite division of the language of Shem, as stated above, because Babylonian and Egyptian, though clearly marked with a Semitic stamp, represent two scions of the Semitic stem which branched off at a period of history so early, or rather so long before the beginning of all history, that they may be considered as independent colonies rather than as constituent parts of the Kingdom of Shem. The same applies to Semitic tribes in the north of Africa, the number and extent of which is almost daily increased by the researches of African travellers and missionaries.

Babylonian and Assyrian.

The Babylonian and Assyrian inscriptions are likely to throw much light on the early history of languages, because an ancient literature entombed for many centuries, is there rising again in all its fulness, and must disclose, if properly deciphered, the exact image of their ancient dialects, fixed by contemporaneous evidence. There are not only names of kings and dates of battles, but, according to Rawlinson, the debris of a royal library. "On the clay tablets," he writes in April 1853, "which we have found at Nineveh, and which are now to be counted by thousands, there are explanatory treatises on almost every subject under the sun; the art of writing, grammars and dictionaries, notation, weights and mea-

sures, divisions of time, chronology, astronomy, geography, history, mythology, geology, botany, &c. In fact, we have now at our disposal a perfect cyclopædia of Assyrian science, and shall probably be able to trace all Greek knowledge to its source." This promises, indeed, a rich harvest for the linguist and the historian, but as yet all that can be said with confidence is that the language of the ancient Babylonian, and the later Assyrian kingdoms, bears a greater resemblance in its words and some of its grammatical forms to the Semitic than to the Arian or Turanian types.

The same may be said of the ancient Egyptian and its later representative, the Coptic. Both lean in their grammatical systems towards the Semitic, but they are sufficiently distinct, historically and grammatically, to constitute a separate branch, the Chamitic. After the 17th century, the Coptic became a dead language. At present the Copts in Egypt are reckoned only as a sixteenth part of the population in the valley of the Nile, the rest being made up of Arabs established there since the conquest of Omar. Coptic colonies are mentioned near the frontiers of Tunis and Tripoli, on the mountains Mathmathah and Nawayl, and in the interior of Africa, in the province of Ghúber, in the midst of the area now occupied by the Tuarik dialects. Egyptian.

A third lateral branch of the Semitic stem, though more closely connected with it than the two former, are the Berber dialects, spoken in many varieties all over the northern coast of Africa from Egypt to the Atlantic Ocean; in fact, the speech of the people in Marocco, Algiers, Tunis, Tripoli and Fez, wherever it has not been supplanted by the language of the conquering Arabs. The Semitic character of these widely-scattered dialects was proved by Francis Newman; and the Haussa also is now considered as Semitic. Much light on the ramification of this Semitic family in the north-west of Africa may be expected from Richardson's expedition, or rather from Dr. Barth, its only survivor, now at Timbuktú. How far the original area of this half- Berber dialects.

Semitic stratum of language in Africa may have to be extended, it is impossible to say: but traces of Semitic grammar have already been discovered in the Galla language on the north-eastern coast of Africa. If we treat these three branches, the Egyptian, Babylonian, and Berber, as cognate descendants of Shem, we may still distinguish them from his three agnate descendants: the Aramaic, Hebrew, and Arabic.

Aramaic. The Aramaic occupies the north, including Syria, Mesopotamia, and part of Babylonia. It is divided into two dialects, the Syriac and Chaldaic. It was reduced by Macedonian and Greek conquests, and after a revival in the 4th and 6th centuries, nearly absorbed by the language of the Islam. It still lives among some tribes near Damaskus, and in Kurdistan among the Nestorians or so-called Chaldeans.

Hebrew. The Hebrew is the language of Palestine, where it was spoken from the days of Moses to the times of Nehemiah and the Maccabees. The language of the Phœnicians and Carthaginians belongs to the same branch. In the progress of history, the Hebrew was first encroached upon by Aramaic dialects, and at last swept away by Arabic, which since the conquest of Palestine and Syria in the year 636, has monopolised nearly the whole area formerly occupied by Aramaic and Hebrew dialects.

Arabic. The original seat of this last and most powerful branch of the Semitic family, the Arabic, was the Arabian peninsula. Here it is still spoken by a compact mass of aboriginal inhabitants, and the ancient inscriptions (Himyaritic) attest there its early presence. In ancient times it sent one colony into Africa, where, south of Egypt and Nubia, on the coast opposite Yemen, an ancient Semitic dialect has maintained itself up to the present day. This is the Ethiopic or Abissinian language, or, as it is called by the people themselves, the Geez language. No longer spoken in its purity by the people of Habesh, it is still preserved in their sacred writings, translations of the Bible and similar works. The

modern language of Habesh is Amharic, in which the purity of the Semitic idiom has suffered from mixture with African elements.

The great conquests of the Arabic language over Asia, Africa, and Europe, as the language of the Khalifs and the Koran, are matters of historical notoriety, and need not be entered into at present. Nor is it necessary for our purpose to give a detailed account of the grammatical characteristics of the Semitic family. The English army will hardly come in contact with Semitic dialects, except on its outward passage at Malta, where a corrupt Arabic dialect is spoken, greatly mixed with Italian. It will not have to fight in countries where the inhabitants speak a Semitic dialect, though it may possibly have to charge side by side with Egyptians who speak Arabic. As to the 10,000 Zouaves whom the French promised to send to the seat of war, they will probably turn out Frenchmen under an Oriental disguise. The real Zouaves belong to the Berber branch, for in Algiers the Berbers are called Shawi, a word which means Nomads, and has been corrupted in Tunis into Suav, French Zouave.

Characteristic Features of the Semitic Family.

There is one characteristic feature which may be mentioned, as it suffices to distinguish a properly Semitic from an Arian or Turanian language. Every root in Aramaic, Hebrew, and Arabic, must comprise three letters, while the Arian and Turanian roots consist of one or two, seldom of three. Numerous words are derived from the roots simply by changing the vowels, and leaving the consonantal skeleton as much as possible intact. Semitic languages enjoy great liberty in the formation of new words, but they are confined within narrow limits with regard to their position, and a free syntactical arrangement of sentences is hardly known even to the most advanced members of this family.

The close connection and common descent of the Semitic languages is further confirmed by the radical or material elements shared by all in common, and

differing sufficiently from the roots and words of the other families to justify the philologist and historian in treating the Semitic as a distinct variety of the language of mankind. Although comparisons have been instituted between the roots of Semitic and Arian languages, still these are of far too general a character to allow us to suppose that the Arian were derived from the Semitic, or the Semitic from the Arian languages. Even the most distant members of the Arian family are in reality but modifications of the same language, while, after all attempts to draw the roots of Arian and Semitic languages more closely together, we cannot say more than that in their roots both have preserved faint traces which point towards a common centre, but which it is impossible to follow further in their converging direction by historical evidence, or even by inductive reasoning.

Arian family.

The second family of languages is the Ârian, or, as it used to be called, the Indo-European. The latter name indicates the geographical extent of this family from India to Europe, the former recalls its historical recollections, Arya being the most ancient name by which the ancestors of this family called themselves.*

* In the later Sanskrit literature, ârya means "of a good family," "venerable," "a Lord;" but it is no longer used as a national name, except as applied to the holy land of the Brahmans, which is still called Ârya-âvarta, the abode of the Âryas. In the Veda, however, Ârya occurs very frequently as a name of honour reserved to the higher classes, in opposition to the Dasyus, their enemies. For instance, Rigveda 1, 54, 8: "Know thou the Âryas, O Indra, and they who are Dasyus; punish the lawless and deliver them unto thy servant! Be thou the mighty helper of the worshipper, and I shall praise all these thy deeds at the festivals." And again, 1, 103, 3: "Bearing the thunderbolt and trusting in his strength, he strode about rending in pieces the cities of the slaves. Thunderer, thou art wise; hurl thy shaft against the Dasyu; let the power of the Âryas grow into glory."

In the later dogmatical literature of the Vedic age, the name of Ârya is distinctly appropriated to the three first castes of the Brahmanic society. Thus we read in the *Satapatha-brâhmana*: "Âryas are only the Brahmans, Kshatriyas, and Vaisyas, for they are admitted to the sacrifices. They shall not speak with everybody, for the Gods did not speak with everybody, but only with the Brahman, the Kshatriya, and

That the Sanskrit, the ancient language of India, the very existence of which was unknown to Greeks and Romans before Alexander, and the sound of which had never reached a European ear till the close of the last century, that this language should be a scion of the same stem, whose branches overshadow the civilized world of Europe, no one would have ventured to affirm before the rise of Comparative Philology. It was the generally received opinion that if Greek, Latin, and German came from the East, they must be derived from Hebrew—an opinion for which at the present day not a single advocate could be found, while formerly, to disbelieve it would have been tantamount to heresy. No authority could have been strong enough to persuade the Grecian army that their gods and their hero-ancestors were the same as those of King Porus, or to convince the English soldier that the same blood was

the Vaisya. If they should fall into a conversation with a *Sûdra*, let them say to another man, 'tell this Sûdra so.' This is the law for an initiated man."

But while this old name, "Âryа," fell into oblivion amongst the Hindus, it was faithfully preserved by the Medians and Persians. In the Zendavesta, the first-created and holy land is called *Airyanem vaego*, "the source of the Arians," and this name was in later times transferred to Media, a country too far west to be mentioned in the Zendavesta. Herodotus was told in his Oriental travels, that the Medians originally called themselves Ἄριοι, and Hellanicus gives Aria as a synonyme of Persia. And now that we can read, thanks to the wonderful discoveries of Rawlinson, Burnouf, and Lassen, the same records from which Herodotus derived his information, we find Darius calling himself, in the Cuneiform inscriptions, "a Persian, the son of a Persian, an Arian, and of Arian descent." And when, after centuries of foreign invasions and occupation, the Persian Empire rose again to historical importance under the Sassanian sway, we find their kings also calling themselves in the Inscriptions deciphered by De Sacy, "Kings of the Arian and un-Arian races." This is the origin of the modern name of Iran. Again, in the Mountains of the Caucasus, we find, an Arian race, the Os, calling themselves Iron; Stephanus gives Ἀρία as a synonyme of Thrace, and a tribe of Arii was known to Tacitus in the forests of Germany. Here, then, we have the faint echoes of a name which once sounded through the valleys of the Himâlaya; and it seems but natural that Comparative Philology, which first succeeded in tracing the common origin of all the nations enumerated before, should have selected this old, and venerable title, for their common appellation.—*Edinburgh Review*, October, 1851.

running in his veins, as in the veins of the dark Bengalese. And yet there is not an English jury now-a-days, which, after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between Hindu, Greek, and Teuton. Many words still live in India and in England that have witnessed the first separation of the northern and southern Arians, and these are witnesses not to be shaken by any cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-words of an army. We challenge the seeming stranger, and whether he answer with the lips of a Greek, a German, or an Indian, we recognize him as one of ourselves. Though the historian may shake his head, though the physiologist may doubt, and the poet scorn the idea, all must yield before the facts furnished by language. There was a time when the ancestors of the Celts, the Germans, the Slaves, the Greeks and Italians, the Persians and Hindus, were living together beneath the same roof, separate from the ancestors of the Semitic and Turanian races.

Sanskrit in India.

The first branch of this family belongs to India. It is represented in ancient times by the Sanskrit, the language of the Vedas, or the sacred writings of the Brahmans. Although this language bears the most primitive type of the Arian family, still it is impossible to consider the Greek, Latin, and German as derived from Sanskrit in the same manner as the Romance dialects are from Latin. All we can say is, that Sanskrit is the eldest sister, and that therefore it can, on some points of grammar, reveal to us, as it were, the earliest impressions of the childhood of the Arian family. It stands to the other languages as Provençal to French and Italian:—a relation which does not exclude the possibility that occasionally the younger sisters may have preserved their original features more distinctly than Sanskrit or Provençal.

Besides the ancient Sanskrit of the Veda we can trace the Indian language through several later periods of its growth. In the Vaidik literature itself we can distinguish at least three periods, distinct in thought and style; and we may safely place the time when the Sanskrit of the hymns of the Veda was the spoken, and not as yet the sacred idiom of India, about 1,500 B.C. In the sixth century B.C., at the first rise of Buddhism, the Protestanism of ancient India, the spoken dialects were no longer Sanskrit, but languages standing to it in the same relation as Italian to Latin.

Prâkrit, Pâli, and Hindustani.

These dialects are called by a general name, Prâkrit. If Pâli, which has since become in Ceylon the sacred language of the Buddhists, was the popular idiom in which Buddha preached to the people, it must be referred to this class of languages; and the public inscriptions of the time of Asoka, *i.e.*, in the third century B.C., clearly exhibit the same character, that of derived or secondary dialects, if compared with the more primitive Sanskrit. Yet Sanskrit continued for a long time after the literary and sacred language of India; and in the present day the Brahmans are able to write and to speak it with the same facility as monks in the middle ages wrote and spoke Latin. We have the most elaborate Sanskrit grammars of the fourth century B.C., and the two great epic poems, the Mahâbhârata and Râmâyaṇa, and the so-called Laws of Manu, date probably in their present form from the same time. Another period of Sanskrit literature is generally considered as contemporaneous with the Augustan age of Rome, but the language in which the poems of Kalidâsa, the chief poet of that time, are written, is of so artificial a structure, that it is impossible to believe this to have been at any time the spoken language of India. We find, in fact, that the same Kalidâs, when he represents scenes from real life, as in his plays, is obliged to let his heroines and inferior characters speak in the soft and melodious Prakrit idioms, while he reserves the more dignified and learned Sanskrit for Kings and Brahmans. A

similar mixture of Latin and modern dialects is found in some of the plays of the middle ages. After Kalidâsa there have been several revivals of Sanskrit literature at the courts of different princes, and up to our own times Sanskrit is read and written by the learned. But, since the days of Pâṇini, in the fourth century, B.C., it shows no longer signs of either growth or decay. It has ceased to live, and though it exists still like a mummy dressed in its own classical robes, its vital powers are gone. Sanskrit now lives only in its offspring; the numerous spoken dialects of India, Hindustani, Mahratti, Bengali, Guzerati, Singhalese, &c., all preserving, in the system of their grammar, the living traces of their common parent.

Siah-posh and Gipsy-language.

Whether the Siah-posh dialect, spoken by the Kafirs in the north-eastern parts of the Hindukush, has preserved a closer similarity to Sanskrit than Bengali and Hindustani, is difficult to determine, till we gain more ample information on this language, first discovered by Sir A. Burnes. We should not omit, however, in this place, the language of the Gipsies, which, though most degraded in its grammar and with a dictionary stolen from all the dialects of Asia and Europe, is clearly an exile from Hindostán.

Languages of Media and Persia.

The second branch of the Arian family is the Persian, which may equally be followed in its historical growth and decay through different periods of literature. The language of the Zendavesta, the sacred remnants of the Zoroastrian religion; the inscriptions of Cyrus, Darius, and Xerxes; the Pehlevi of the Sassanian dynasty (226 A.D.), mixed with Semitic elements, but purely Arian in its grammar; the Pâzond, or national Persian, freed of its foreign admixtures, the grand epic poem of Firdusi (1000 A.D.), and the motley idiom now spoken in Persia, exhibit a complete biography of the Iranian language, the half-brother of Sanskrit.

There are some scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe; but they are of far less interest

for comparative philology, because they do not exhibit by their literature, what is most instructive, the gradual progress of a growing language. These are:

1. The Afghan, or language of the Patans, the inhabitants of Kabul. It belongs by its grammar to the Persian branch. The Afghans call themselves Pushtun, in the plural Pushtâneh, which according to Klaproth was pronounced Puḫtaneh, and corrupted into Patan. The Beluḫ also, the conquerors of Sind, the southern neighbours of the Afghans, speak a dialect closely allied to the Persian. Afghan language.

2. The language of the people of Bokhâra, a modern Persian dialect, spoken originally by the Tagíks, north of Balkh, but to be met with in many parts of Asia, owing to the migratory habits of the people, well known as the travelling merchants of Central Asia. Language of Bokhara.

3. The language of the Kurds, likewise of Iranian character, but strongly mixed with Semitic words, and without any literary cultivation. It is difficult to fix the frontiers of this language. They are given as between 36° 30′—39° 30′ N. L. and 59°—66° E.L., which would include the country N.W. of the Armenian plateau and S.E. of the Zagros mountains. They are divided into two classes, the Assireta, or Sipah, and the Guran or Rayah; the latter cultivate the soil and are of lower rank, the former are the nobility and live on chase and pillage. The Yezídís near Mossul are Kurds. Kurds are scattered in Armenia, Mesopotamia, Asia Minor, Persia, and Turkestan. Language of the Kurds.

4. The Armenian language, decidedly Arian in its grammar, but differing both from the Indian and Iranian type. The ancient Armenian is now a dead language, and the spoken dialect has suffered greatly from Turkish influences. It has a rich literature, but this only dates from the fourth century A.C. The Armenians are known as merchants in Asia and Europe, and have establishments at St. Petersburg, Vienna, Venice, Constantinople, Kairo, Bombay, Calcutta, Madras, Singapore, and elsewhere. Language of Armenia.

Ossetian, or language of the Iron.

5. Another Arian language, the Ossetian, barren altogether of native literature, has been collected from the mouths of the people on account of its linguistic importance. It is called Ossetian, from "Osethi," which in Georgian means "the country of the Os;" Os being the name by which these people, who call themselves Iron, are known to their neighbours. The Ossetes occupy the country west of the great military road which crosses the Caucasus from north to south. They extend to the sources of the Rion, and principally inhabit the valley of the Terek. West of the fortress of Vladikaukas, they inhabit a vast plain which in the north is divided from the Kabardah by a line of mountains, called Pshekesh. More northern seats, which they occupied in earlier times, were taken from them by the Mongolians. While in the North they are called "Os," their more usual name in the South is Dwal or Dwaleth. The Digores and Tagaures belong to them. Russian supremacy is acknowledged in Ossethi, but little enforced.

The Ossetic spoken in the centre of Mount Caucasus, and surrounded on all sides by tongues of different origin, stands out, like a block of granite, errant in the midst of sandstone strata, a strayed landmark of the migrations of the Arian tribes. Whether, however, the Ossetic language has been fixed there, since the first movements of the Arians from Asia into Europe, that is before the beginning of all political history, is a point difficult to settle. According to their own traditions, and the accounts of Georgian Nestorians, the ancestors of the Ossetes extended formerly from the Caucasus to the Don, and were driven back into the mountains, in the middle of the 13th century, by Batukhan, the grandson of Kingis-khán. Their former presence near the Don (Tanais), however, rests on very doubtful evidence: the name of the Ossilians, a people whom Ptolemy mentions near the mouth of that river, is the chief argument in favour of this view. Klaproth supposes that the first ancestors of this Arian colony on the Don were the Medians, transplanted, according to

Diodorus Siculus, by the Scythians into Sarmatia in the 7th century B.C. There is little doubt that the Sarmatians were a Median colony of the 7th century before Christ, and that the Alanes, Yaxamates, Roxolanes, and Yazyges came all from the same source. After Safarik's investigations, no one can for the future treat the Sarmatians as the ancestors of the Slavonic nations. The question is only whether the present Ossetes in the Caucasus and the Alanes on the Don are one and the same people. A few words on this point.

Klaproth endeavours to prove that those Median colonists and the modern Ossetes are the Alanes of the Middle Ages, and that, at the time of Constantinus Porphyrogeneta (948 A.D.), they lived on the northern side of the Caucasus and north of Kasachia. These Alanes, according to an Italian traveller of the 15th century (Josafa Barbaro), still called themselves As, and a people called As or Yas is frequently mentioned in Russian chronicles together with the Kasoq, i.e. the Kerkessians, who were known by the name of Kasach, a name now monopolized by the Cossacks, the bastard descendants of Slavonic, Tataric, and Caucasian tribes. But whatever the time may have been when these As or Os settled in the central regions of the Caucasus, whether in the 7th century B.C. or at a still more remote period, in either case their language is a welcome link between the Arian dialects of Asia and Europe.

European Arians.

In Europe the Arian family has sent out five great branches, the Celtic, Teutonic, Italic, Hellenic and Slavonic.

Language of the Celts.

The Celts seem to have been the first to arrive in Europe, where the pressure of subsequent emigration, particularly of Teutonic tribes, has driven them toward the westernmost parts, and latterly, across the Atlantic. At present the only remaining Celtic dialects are the Cymric and Gadhelic. The Cymric comprises the Welsh, the Cornish (now extinct), and the Armorican of Britany. The Gadhelic comprises the

Irish, the Galic of the west coast of Scotland, and the dialect of the Isle-of-Man. Although these Celtic dialects are still spoken, the Celts themselves can no longer be considered an independent nation, like the Germans or Slaves. In former times they also had their political independence, and asserted it successfully against Germans and Romans. Gaul, Belgium, and Britain, were Celtic dominions, and the North of Italy was chiefly inhabited by them. At the time of Herodotus, we find Celts in Spain; and Switzerland, the Tyrol, and the country south of the Danube, have once been the seats of Celtic tribes. But after repeated inroads into the regions of civilization, familiarizing the name of their kings to Latin and Greek writers, they disappear from the east of Europe. [A Brennus conquered Rome (390), another Brennus threatened Delphi (280); (Brennus is supposed to mean king, Brennin in Welsh). And about the same time a Celtic colony settled in Asia, founding Galatia, where the language spoken at the time of St. Hieronymus was still that of the Gauls. Celtic words may be found in German, Slavonic, and even in Latin, but only as foreign terms, and their number much smaller than commonly supposed. A far larger number of Latin and German words have since found their way into the modern Celtic dialects, and these have frequently been mistaken by Celtic enthusiasts for original words, from which German and Latin might, in their turn, be derived.]

Hellenic languages.

– Much more instructive for an analytical study of the Arian languages is Greek. We have here the particular advantage that various co-existent dialects, Aeolic and Ionic, Doric and Attic, have happily been preserved to us in their undying literature, and we thus gain a complete insight into the original individuality of the Greek tongue. We know which forms are ancient and genuine, and which of more modern growth; and when one dialect is deficient or corrupt, another frequently supplies the deficiency. A language without dialects is like a stem without branches; it is by these

alone that we can fully understand the secret working in its life and development.

In Italy also more than one dialect was spoken before the rise of Rome, but scanty fragments only have been preserved in inscriptions of the Umbrian in the north, and of the Oscan to the south of Rome. The Oscan language, the language of the Samnitae, had produced a literature before the Romans knew even the art of writing; and the tables of Iguvio, so successfully deciphered by Dr. Aufrecht, bear witness to a priestly literature among the Umbrians at a very early period. But all was destroyed and absorbed by the power of Rome, and though Oscan was still spoken under the Roman emperors, the only dialect of Italy which has preserved life, and rules even now over the greater part of Europe, was the language of Latium or of Rome. Italic languages.

The Romance languages are amongst the most interesting subjects of Comparative Philology, because we can watch here the gradual decay of the mother-stock, and the formation of the new national dialects under six different phases, the Provençal and French, the Italian and Wallachian, the Spanish and Portuguese, not to mention the numerous patois of each. We can see the old forms of the Latin grammar gradually losing their expressive power, and auxiliary words, such as prepositions and articles, coming in to form the new declensions, while the decaying structure of the conjugations is propped up by auxiliary verbs. Some of the old forms linger on for a time, and the new periphrastic expressions are at first used with a certain reserve, but at last the whole structure of modern languages is overgrown by them. The old conjunctions and adverbs give way to more distinct expressions and circumlocutions, and these, by a rapid change, coalesce again into new words. It is this period of the decay of Latin and the growth of the Romance dialects, that alone gives an opportunity of gaining an insight into the regenerative process of a language; teaching us by analogy what process it was that in times beyond the reach of history broke up Romance languages.

the common Arian type into various dialects, such as Greek, Latin, Sanskrit, Gothic, Celtic and Slavonic.

Wallachian

It will be necessary to give some detail on the Wallachian—a language known to few before the beginning of the war, but lately brought into notoriety by the fate of the unfortunate Wallachians, who have had to bear the first shock of the war, between their protectors on either side.

The people whom we call Wallachians, call themselves Români, and their language România.

The Wallachian language is spoken in Wallachia and Moldavia, and in parts of Hungary, Transylvania, and Bessarabia; and on the right bank of the Danube it occupies some parts of the old Thracia, Macedonia, and even Thessaly.

It is divided by the Danube into two branches; the Northern or Daco-romanic, and the Southern or Macedo-romanic. The former is less mixed, and has received a certain literary culture; the latter has borrowed a larger number of Albanian and Greek words, and has never been fixed grammatically.

The modern Wallachian is the daughter of the language spoken in the Roman province of Dacia.

The original inhabitants of Dacia were called Thracians, and their language Illyrian. We have no remains of this language to enable us to form an opinion as to its relationship with Greek or any other family of speech.

The frontiers of Dacia (according to Ptolemy) were the Theiss, the Upper Dniester, the Pruth, and the Danube; so that it then comprised part of Gallicia, the Bukovina, Moldavia, Wallachia, Transylvania, the Banat, and about a third of Hungary. It hence appears that the Wallachian, as spoken at the present day, has gained ground in the east, where it now stretches into Bessarabia as far as the Dniester; but lost it in the west, partly by the Hungarians, who occupy the country on the left side of the Theiss, partly by the Slaves, not to

mention considerable Hungarian and German settlements in the interior of Wallachia. Of the 2,056,000 inhabitants of Wallachia, 900,000 are Wallachians, 700,000 Hungarians, 250,000 Germans, about 100,000 Slaves, the rest Greeks, Armenians, Jews, and Gipsies.

219 B.C., the Romans conquered Illyria; 30 B.C. they took Moesia; and 107 A.D., the Emperor Trajan made Dacia a Roman province. At that time the Thracian population had been displaced by the advance of Sarmatian tribes, particularly the Yazyges. Roman colonists introduced the Latin language; and Dacia was maintained as a colony up to 272, when the Emperor Aurelian had to cede it to the Goths. Part of the Roman inhabitants then emigrated and settled south of the Danube.

In the 489 Slavonic tribes began their advance into Moesia and Thracia. They were settled in Moesia by 678, and eighty years later a province was founded in Macedonia, under the name of Slavinia.

Northern Wallachians.

At present the Wallachian language is surrounded on all sides by Slavonic dialects, except in the West, where it borders on the Hungarian. According to Safarik the Wallachian begins in the south near Golubatch, and follows the Danube downwards to its conflux with the Pruth. It then ascends with the Pruth, and after reaching the Wallachian Faltshi, takes a north-eastern direction, crossing the rivers Ialpuch and Kogalnik, in the neighbourhood of which several German colonies are found. Afterwards the frontier line of the Wallachian language recedes once more southward and westward, crosses the Kogalnik again, and meets the Bulgarian near the Jalpuch. Thence the frontier proceeds in a straight line towards Kilia, follows the northern branch of the Danube, Ismail remaining excluded, and reaches the Black Sea, following the southern arm of the Danube, but separated by it from the Tataric dialects, spoken in that part of the Dobrudsha. The Black Sea now forms its frontier as far as the mouth of the Dniester, Akerman being Wallachian, while Ovidiopol on the

opposite side is Slavonic. Here also several German colonies are found, as Manheim, Freudenthal, Lustdorf, and Liebenthal. The Dniester may afterwards be taken as the frontier of the Wallachian tongue, although some places on its left bank, such as Malajest, Dubosari, and Kamenka, speak Wallachian, while Tiraspol has a Slavonic population. Between Kamenka and Jampol, the frontier leaves the Dniester, turns north-west, enters Gallacia near Chernowitz, and reaches the Theiss near Hussth in Hungary: hence directly south to Golubatch on the Danube. The chief places which it touches here, are Hussth (Hungarian), Halmi (Slavonic), Szathmar (Hungarian), Maiteny and Beltek (German), Bihar and Gross-Wardein (Hungarian), Lippa, Greifenthal, Brückenau (German), Arad and Temesvar (Wallachian), Denta (Slavonic), Weisskirchen and New Moldava (German). It is not always easy to determine which language is spoken in each of these places, particularly as it seems to be the policy of the Greek church to supplant, so far as lies in its power, the non-Slavonic dialects. In some Wallachian villages, as Murgu says, the presence of a few Servians is a sufficient pretext for using the Slavonic language in Wallachian churches. "Nay, I know several Wallachian villages," he writes in 1830, "where the Slavonic language is used in church, though not a single Raitz (i.e., Servian,) lives there; for instance in the Wallachian frontier-district, No. 13, at Bosovics, Lapusnic, Budaria, and Banya. In other places, where a few Turkish Servians have settled, the Wallachian language has at once been banished, not only from the church, but from the schools. In the village of Old Moldova, two-thirds of the inhabitants are Wallachian, and but few Raitz, yet service is performed in Slovenian. In Wallacho-Pozseszena, where the inhabitants are Wallachian, there is no national-school, and the people are compelled to pay for the Raitz schoolmaster at Raitz-Pozseszena."

Within the limits of the Wallachian, as described above, there are large districts in which different

languages are spoken. In Transylvania there are three settlements, commonly called "the Sachsenland" (Saxon-country). The language spoken there is Low German. It is divided into three districts: 1, Sachsenland Proper, with the towns of Hermannstadt, Broos, and Schäsburg; 2, Burzenland, with its capital Kronstadt; 3, Nösnerland, with Bistritz for its capital. High German is spoken in Lugos, Krasova, and Oravitza. Again there is a large tract of country where the language is Hungarian. This comprises the towns of Neumark or Maros, Vasarhely, Karlsburg, and Klausenburg. Besides this, small Hungarian settlements are scattered near Bucharest and Jassy. Hungarian is spoken in the town of Radautz in Gallicia, and as far as Seret, in Kapnik, Gross-Banya (half-German); in Tasnad on the Krasna, in Krasna and Zilah on the same river, in Margitta (half-Slavonic); in Elesd, Ujlak, and Köros Banya, in Shoborshin, Deva on the Maros, and in Hatzeg in the south-west of Transylvania.

This northern or Daco-Romanic branch of the Wallachian is again divided into dialects, the one spoken in Wallachia, the other in Moldavia. Moldavia is called Karaiflak (Black or Little Wallachia) by the Turks, and the Moldavians sometimes go by the name of Kara-Wallachians.

Southern Wallachians.

When in 272 the Emperor Aurelian ceded Dacia to the Goths, large numbers of the Roman colonists crossed the Danube, and settled in Moesia and in the Haemus-mountains. These new colonies were called "Dacia Aureliana." These southern Wallachians are called Makedo-Wallachians, or Kutzo-Wallachians (Lame Wallachians), or by another nickname "Zinzars," because they pronounce five "tzintz" instead of "chinch." They are also known as Moeso-Dacians (*Μοισιό-δακες*).

But although in former times Wallachian was spoken in the country between the Danube and the Haemus—*i. e.*, within the limits of Thracia—Bulgarian only is

heard there at present, and, except in the valleys of the Haemus, no traces seem to have remained of the old Wallachian idiom. The pressure of the Turks drove the Wallachians further South and Westwards; and it is in Albania, Macedonia, and Thessaly that we now meet with clusters of Wallachian colonists. Our information, however, is not exact as to their number, and while some give half of the inhabitants of Thracia, and two-thirds of the inhabitants of Macedonia as Wallachian, Pouqueville states the total number of Wallachians in those parts of Greece at 74,470. A census is difficult, because of the migratory habits of the people, part travelling with merchandise, part with their flocks, all over the country.

Massarets or Dassarets.

Pouqueville divides the southern Wallachians into three classes. The northernmost live in the mountains which separate Macedonia from Albania, principally however on the Macedonian side. They are called Massarets or Dassarets, but claim themselves the name of Romounis. They live at San Marina, Avdela, Perivoli, Voschopolis and Vlacho-Kleisura, and their number is given as 18,500.

Great Wallachians.

The second class live in the Pindus-mountains which separate Thessaly from Albania, and the country there is called Great or Upper Wallachia, (*Μεγάλη Βλαχία*, or *Ἄνω Βλαχία*,) as opposed to Little Wallachia, a name given sometimes to the ancient Aetolia and Akarnania. Their chief seats are East and South-east of Janina, the towns and villages of Mezzovo, Malakassi, Lesinitza, Kalarites, Kalaki, Klinovo, Zagori. Many of them understand and speak Greek, but the women speak Wallachian only. Their number is given by Pouqueville as 45,000. They call themselves Armeng, and not Rum.

Bovians.

The third class are the so-called Bovians or Bomaci, who live near the sources of the Evenus or Feidaris, and the Kephissos, near Zeitoun. They are mixed with Albanians and Greeks. Their chief places are Nea-Patra, Karpenitza, Zeitoun and Cossina, but they travel with

their flocks into Aetolia, the villages of Amphissa, and Boeotia.

The grammar of Wallachian is very easy, and any one acquainted with Italian and French should master it in a fortnight. As in the other Romance languages, the Latin terminations of the cases are lost and prepositions used instead. It will be seen, however, that the Wallachian, by preserving one oblique case of the article, was able to dispense with prepositions in cases where the other Romance languages have to employ them. We may render in Wallachian, I have sold the garden to my neighbour, by "Jo am vêndut vecinului miéu grádina." In French we should have to employ a preposition, and say, à mon voisin, while in Wallachian the oblique case of the article, "lui" (the article being always put after the substantive, as in Danish, and not before, as in English) suffices to indicate the dative. If there should be an ambiguity, we may employ a preposition, but in this case the article is no longer in an oblique case, but in the nominative. For instance, Jo am vêndut la vecinul miéu grádina, I have sold the garden to (la) my neighbour. Wallachian grammar.

Other peculiarities which Wallachian shares in common with the other Romance languages as compared with Latin, are the use of the articles; though here again Wallachian differs from her sisters by placing the article (ille) after and not before the noun. In Latin it was optional to say homo ille or ille homo; and while Italian, and the other Romance dialects, fixed upon the latter, the Wallachian preferred the former. It is curious that Albanian and Bulgarian, both close neighbours of Wallachian, should likewise have adopted this mode of expressing the article; imitating probably the example set them by Wallachian, which, as a modern Latin dialect, was at liberty, as noticed before, to say either ille homo, "the man," or homo ille, "man the."

Like the other Romance dialects the Wallachian has lost the neuter; and in the conjugation, auxiliary verbs have been used to replace several of the ancient Latin

tenses, such as the perfect, the future, and the whole of the passive. The construction of sentences has been simplified, and inverted phrases are used with great caution. The pronunciation has been softened, and many derivative words have been added to the stores of the Latin dictionary.

Hence the most difficult part of Wallachian is the dictionary, which, though originally derived from Latin, is now so full of Slavonic terms that the labour of acquiring a full knowledge of Wallachian is considerably greater than with Italian or Spanish. Another difficulty arises from the scantiness of books to assist foreigners desirous to study this dialect. There is indeed a very meritorious grammar by Alexi, but it is written in Latin, and rather cumbersome. Another grammar by Blasewics is written in German, and the use of the Cyrillic alphabet to express Wallachian makes it still more inconvenient for the use of officers. A Wallachian dictionary published at Ofen is rather unwieldy; and there is hardly anything deserving of the name of literature. The only thing to be done is to learn the grammar, and then endeavour to pick up the most necessary phrases by ear. There are some vocabularies which may be used to advantage. Italian words will frequently be understood, although Slavonic expressions may be more usual. According to a computation by Diez, the letter B in the Ofen dictionary contains only 42 Latin words; the rest, about 105, are foreign, Servian, Russian, Albanian, Hungarian, and German.

Wallachian Alphabet.

The alphabet which was used at first in reducing Wallachian to writing was the Cyrillic. The Wallachians took it from the Servians, and after adding some more signs, raised the number of their letters to 44. This alphabet is used in printing, of the year 1580. In 1677 the first attempt was made to write Wallachian with Roman letters; and after many experiments to settle a uniform alphabet, there are now not less than 13 different systems of orthography in use among the Wallachians.

The most rational system is that used by Alexi, in his Grammatica Daco-Romana. It is principally founded on etymological considerations, and retains as far as possible the Latin spelling. Where the pronunciation has changed; where, for instance, an original c is pronounced as ch, a d as z, a t as ts, accents and hooks are used to indicate this change in order not to sacrifice etymology. The greatest inconvenience is the introduction of these new types—an inconvenience which can easily be removed, however, by using the "Missionary Alphabet." In this manner the etymology might still be preserved, without the difficulty of accented letters.

Alexi's Alphabet.		Pronunciation.		Missionary Alphabet.
1 A a	....	a *in* far	....	a
2 Å å	....	a *in* America	....	0
3 B b	....	b *in* bed	....	b
4 Ċ c	....	c *in* car ch *in* church	....	k *k*
5 Ç ç	....	ts *in* benefits	....	ʒ
6 Ḋ d	....	d *in* down	....	d
7 Ḍ ḍ	....	z *in* zeal	....	z
8 Ĕ e	....	a *in* date	....	e
9 Ė ė	....	e *in* mother	....	0
10 É é	....	ea *in* yearn (?)	....	ea
11 È è	....	e *in* scene	....	i
12 F f	....	f *in* find	....	f
13 Ġ g	....	g *in* go j *in* join	....	g *g*
14 H h	....	ch *in* loch	....	*h*
15 I i	....	i *in* ravine	....	i
16 İ i	....	i *in* bird	....	0
17 i	....	y *in* yea	....	y
18 J j	....	s *in* pleasure	....	*z*
19 L l	....	l *in* low	....	l
20 M m	....	m *in* mind	....	m

Alexi's Alphabet.		Pronunciation.		Missionary Alphabet.
21 N n	....	n *in* no	....	n
22 O o	....	o *in* no	....	o
23 Ȯ ȯ	....	o *in* work	....	0
24 Ó ó	....	a *in* fall	....	ou
25 P p	....	p *in* pay	....	p
26 Qu qu	....	c *in* car ch *in* church	....	k *k*
27 R r	....	r *in* run	....	r
28 S s	....	s *in* sin	....	s
29 Ș ș	....	sh *in* she	....	*s*
30 T t	....	t *in* town	....	t
31 Ț ț	....	ts *in* benefits	....	ʔ
32 Ŭ u	....	u *in* full	....	u
33 Ŭ ŭ	....	oo *in* fool	....	u
34 V v	....	v *in* veil	....	v

Although the Roman alphabet is decidedly superior to any other for writing languages derived from Latin, yet the influence of the Slavonic tribes, by which the Wallachians are surrounded, has been so great as to induce the Wallachians to prefer the Cyrillic alphabet. It will be necessary, therefore, to give a short account of this, and to show, by means of a comparative table, how the sounds of Wallachian may be and have been rendered in this foreign alphabet, and further, in order to understand the system of any Slavonic alphabet now in use, it is necessary to have a clear idea of the Cyrillic, because they all depend on, or are at least influenced by it.

The Cyrillic Alphabet.

This alphabet was invented by Cyrillus, a Greek monk, who, together with Methodius, was sent from Constantinople to preach the Gospel to the Slaves, in 862. It is chiefly taken from the Greek, but some signs are added to represent sounds peculiar to the Slavonic dialects, and foreign to Greek. New signs not taken from Greek are—

Ж for the sound of s in pleasure, or j in French jamais.
Ш „ „ sh in she.
Щ „ „ sht, abbreviation of Ш + Т.
Ц „ „ ts in benefits.
Ч „ „ ch in church.
Ъ „ „ ŏ in work.
Ь „ „ ĭ in bird.
Ѫ „ „ ŏn in the French balcon.
Ѣ „ „ ea in yea.

Others are modifications of Greek letters, as—

Б for b, to distinguish it from B, which represented the sound of v.

Ѧ to express the nasal sound of in, as in the French enfin.

What produced, however, the greatest inconvenience in this new alphabet was the introduction of a whole class of vowels with the inherent initial y. These are—

Ꙗ for the sound of ya in Yarmouth.
Ю „ „ yu in yule.
Ѥ „ „ yea.
Ѩ „ „ ien in French bien.
Ѭ „ „ ion in French nation.

These compound letters were invented because the Greek alphabet offered no consonant for the simple sound of y. It would have been far better, however, to have added one simple new sign instead of introducing a number of compound vowels. Besides every vowel has not received its own type to represent it when preceded by y. The sound of yi (yee) has no sign of its own, and the simple И must represent both i and yi, even in Old-Slavonic. To the Ѣ (ê) also the double power of ê and yê (ay and yea) was assigned. Still greater confusion arose where, as in Russian, the pronounciation of these liquid, or as they are called pre-iotized, vowels, changed in the course of time, and became simple again, while the original orthography remained, so that Я in Russian is pronounced not only as ya (in yard), but also like a simple e (in bed). Besides the Я, the Е, Ъ,

and Н also vary in Russian between the sounds ye, ye, yi and e, e, i (the vowels pronounced as in Italian).

The letters Ъ and ь were intended by Cyrillus to express the shortest sounds of u and i. In modern Bulgarian Ъ has still preserved the sound of u, and it is used for the same purpose in Wallachian. In Russian, however, these two final letters are no longer pronounced as vowels; yet the letters have been retained in order to indicate the peculiar pronunciation of the preceding, and now final, consonant. Where the final Ъ ceases to be pronounced, the preceding consonant, becoming final, takes a harsh and strong sound as though the letter was double, and a soft or sonant consonant becomes hard or mute. For instance, the masculine termination of the nominative singular was originally in all Arian languages an s, preceded by a short vowel, as, os, us. This final s was frequently dropped in modern languages. Thus bonus became in Italian bono; sunus, son, which still exists in Lithuanian, became sunu. Now this short vowel at the end would in Slavonic be written by Ъ; and originally this was intended for pronunciation. But as we find that, for instance, in French, bonus and bono became bon, so in Russian also the final vowel was no longer pronounced, but the sign was retained in writing in order to indicate that the last consonant was to be pronounced harshly or, in some cases, like a double consonant. Syn, son, therefore, with Ъ at the end was no longer to be sounded sunu but sunn; gladu, hunger, where *u* is written by Ъ, is pronounced glatt. The ь, on the contrary, was originally a short i, and as the i exercises in Slavonic a mollifying influence on a preceding consonant, the letter ь, where it is no longer pronounced as a vowel, causes the preceding, and now final, consonant to take a mouillé or slender sound. Thus the old form esmi, which is still used in Sanskrit and Lithuanian, became in Russian yesmi, where the final i is written by ь, but no longer felt as a vowel, except so far as it imparts an expiring vibration to the preceding consonant m.

The Russians used the Cyrillic alphabet to the time of Peter the Great. This great reformer struck off nine letters of the ancient alphabet as useless, gave the rest a more rounded form, had his new types cast in Holland, and printed the first Russian periodical with them at Moscow in 1704.

It has been the policy of Russia to support the introduction of her alphabet among the nations which in the course of time she expects to absorb. Still it is a curious fact that the whole Western branch of the Slavonic family, and some even of the Eastern Slaves (Bulgarians and Illyrians) have preferred the Roman or German alphabet, and have introduced it even where the Cyrillic letters had formerly been used.

Comparative Table.

Cyrillic Alphabet.	Numerical Value.	Pronunciation.	Corresponding Letters in the Missionary Alphabet.	Old Wallachian Alphabet.	Modern Wallachian Alphabet.	Alexi's Wallachian Alphabet.	Russian Alphabet.
1 А а	1	a *in* far	a	А а	А	a	А а
2 Б б	..	b *in* bill	b	Б б	Б	b	Б б
3 В в	2	v *in* veil	v	В в	В	v	В в
4 Г г	3	g *in* go	g	Г г	Г	g	Г г
5 Д д	4	d *in* do	d	Д д	Д	d	Д д
6 Є є	5	a *in* date and yea	e or ye	Є є	Е	e	Е е
7 Ж ж	..	s *in* pleasure	z	Ж ж	Ж	j	Ж ж
8 S s	6	z *in* zeal	z	S s	З	..	..
9 З з	7	z *in* zeal	z	З з	З	ę's	З з
10 И и	8	i *in* ravine or, yea *in* year	i or yi	И и	І	i, è	И и
11 І і	10	i *in* ravine	i	І і	І	..	І і
12 К к	20	c *in* cold	k	К к	К	c, ch, qu	К к
13 Л л	30	l *in* low	l	Л л	Л	l	Л л
14 М м	40	m *in* mine	m	М м	М	m	М м
15 Н н	50	n *in* no	n	Н н	Н	n	Н н
16 О о	70	o *in* no	o	О о	О	o, ó	О о
17 П п	80	p *in* pound	p	П п	П	p	П п

Cyrillic Alphabet.	Numerical Value.	Pronunciation.	Corresponding Letters in the Missionary Alphabet.	Old Wallachian Alphabet.	Modern Wallachian Alphabet	Alexi's Wallachian Alphabet.	Russian Alphabet.
18 Р р	100	r *in* row	r	Р р	Р	r	Р р
19 С с	200	s *in* sin	s	С с	С	s	С с
20 Т т	300	t *in* town	t	Т т	Т	t	Т т
21 {ОУоу Ꙋ ꙋ}	..	u *in* full	u	ОУ оу	У	u	У у
22 Ф ф	500	f *in* full	f	Ф ф	Ф	f	Ф ф
23 Х х	600	{ch *in* loch, *or* h *in* hand}	*h*	Х х	Х	h	Х х
24 Ѿ	800	ot *in* note	o		ОТ	..	..
25 Щ щ		sht	*st*	Щ щ	Щ	st	Щ щ
26 Ц ц	900	ts *in* fits	ʒ	Ц ц	Ц	ţ ç	Ц ц
27 Ч ч	..	ch *in* church	*k*	Ч ч	Ч	ci, qui	Ч ч
28 Ш ш	..	sh *in* she	*s*	Ш ш	Ш	ş	Ш ш
29 Ъ ъ	..	u *in* but	ŏ	Ъ ъ	Ъ	ă, ĕ, i, ŏ, ŭ	Ъ ъ
30 Ы ы	..	ui *in* build	ŏi	(Ы ы)	..	..	Ы ы
31 Ь ь	..	i *in* bird	ĕ	(Ь ь)	..	..	Ь ь
32 Ѣ ѣ	..	{ea *in* bear *or* yea, *or* ia *in* mania}	e (ăi), ye	Ѣ ѣ	Ѣ	iu (é)	Ѣ ѣ
33 Ю ю	..	yu *in* yule	yu	Ю ю	Ю	iu	Ю ю
34 Ѡ ѡ	..	o *in* no	o	Ѡ ѡ	..	..	..
35 Ꙗ	90	ya *in* yard	ya	Ꙗ ꙗ	Я	ia	Я я
36 Ꙛ	..	yea *in* yea	ye	..	..	..	..
37 Ѧ	..	{in *in* enfin, French}	ĕm or ya	Ѧ ѧ	Ѧ	..	..
38 Ѩ	..	ien *in* rien F.	yĕm	..	..	..	..
39 Ѫ	..	{on *in* balcon, F.}	ŏm or yu	Ѫ ѫ	Ѫ	ù	
40 Ѭ	..	{ion *in* nation, F.}	yŏm	..	..	..	..
41 Ѯ	60	ks	ks	Ѯ ѯ	КС	ks	..
42 Ѱ ѱ	700	ps	ps	Ѱ ѱ	ПС	ps	..
43 Θ θ	9	th	th	Θ θ	Т	ft, t	Θ θ
44 Ѵ ѵ	400	{i *in* ravine *or* v *in* evangelium}	i	Ѵ ѵ	В, І	i, v	Ѵ ѵ
45 ..	..	g *in* gin	*g*	Ҷ ҷ	Ҷ	gi	
46 ..	..	in *in* enfin (?)	.. ..		Ѧ	i	

Modern Greek.

While Latin, in its ancient history standing almost alone as the language of Italy, bursts out in this vast growth of dialects, Wallachian and Italian, Provençal and French, Spanish and Portuguese, the Hellenic languages, on the contrary, so rich in dialectic formations in ancient times, have come down to us only in one narrow stream, as the modern Greek. In Provençal, French, Italian, Wallachian, Spanish, and Portuguese we have as it were the diaries of several travellers, who all set out on the same journey, but, according to their individual tastes and characters, received different impressions, and noted down the various events in their passage from place to place in a different style and a different spirit. But in attempting to account for the new grammatical forms of the Greek language, we look in vain for that kind of collateral evidence which the six parallel dialects of the language of Rome offer in such abundance; so that if we cannot explain the new modes of expression by a reference to the old common stock (ἡ Κοινή), we are left without further help. Happily, the changes which the language of Athens suffered in its transition from the old to the modern Greek, are less considerable by far than those experienced by the Latin during the vicissitudes of its historical and national development. Most of the new grammatical forms can still be recognised by a classical scholar. The declension of the ancient grammar has been almost entirely preserved. The conjugation, also, hardly contains any new elements. Some forms have gone out of use, as, for instance, the Dative in the declensions, the Dual in declension and conjugation, the Optative, and also to a great extent the old Infinitive. There are also some few periphrastic tenses which have found their way into the modern Greek; but they are by no means so perplexing as similar forms in the Romance dialects. Any one acquainted with the character of secondary formations in language, will understand at once the process by which compound tenses, such as θέλω γράψει I shall write,

ἤθελα γράψει I should write, ἔχω γράψει, I have written, εἶχα γράψει, I had written, have been formed. Θέλω in ancient Greek means I will, and though we do not say I will write, but I shall, yet a foreigner is understood if he uses "will," instead of shall. As to ἔχω, I have, and εἶχα, I had, these are the same auxiliaries which we find in our own and in most modern languages.

Albanian. The Albanian language, spoken within the limits of the ancient Illyrium in the north and of Epirus in the south, has usually been considered as a Greek dialect, independent, however, in its growth, and separated, perhaps, in its first outset from the common language of Greece. Its grammatical system has suffered like that of Latin in its transition to Italian, while the modern Greek has preserved much of its grammatical purity through the influence of a classical literature, never entirely forgotten by the higher ranks of the Greek nation. But besides the changes inherent in the growth of every language, the Albanian has been mutilated by the hands of foreign tribes. As among the Romance dialects, the French exhibits greater traces of corruption than Spanish or Italian, because compelled to submit to greater ill-treatment from the Teutonic tongue of its Frankish step-fathers; the Albanian also seems to have been exposed to the influence of foreigners and to have been cast successively into Slavonic, Romanic, and Turkish moulds. Not only is its dictionary full of Romanic, Slavonic, and Turkish words, but its grammar also shows the traces of a foreign yoke. With Romanic elements the Albanian came in contact through the Wallachian, which, though much defaced in many respects, has maintained some words and forms under a more primitive form than Italian or French. Among the Slavonic dialects, the Bulgarian and Servian exercised a prominent influence over the formation of the Albanian idiom. In the south again, the spoken dialects are full of modern Greek and Turkish words;

and the differences arising from the intercourse with all these languages in different parts of Albania must be considerable. An Albanian translation of the Bible was understood by the people in Bitoglia, as written in the dialect of Ochrida; while priests at Scutari, who preached in Albanian, understood not more than every third word, declaring the rest to be more Greek than Albanian. We abstain, however, from giving a decided opinion on the origin and growth of this isolated dialect; because new materials will soon be at hand from which alone a more correct view may be formed.

Territorial limits of Albanian and Modern Greek.

The Albanians call themselves Skipetars, while the Turks know them by the name of Arnauts. The province of Albania is surrounded on the North by Montenegro, Bosnia, and Servia; on the East by Macedonia and Thessaly; on the South by the Kingdom of Greece; on the West by the Ionic and Adriatic Seas. The limits of these dialects, the Modern Greek, the Albanian, the Turkish, Bulgarian and Wallachian, may be stated here according to Safarik and Griesebach, though subject to the correction of those more accurate details, which we may expect from Dr. Hahn's forthcoming work on Albania.

West of Saloniki the Greek language is no longer heard; and Bulgarians inhabit the country thence to the frontier mountains of Albania. Greek is spoken very nearly in the same regions where it lived in ancient times, in the peninsula of Epirus and Macedonia, and in the Archipelago, whether on European or Asiatic soil. South of Janina, Greek is spoken in Albania, and its northern frontier proceeds thence across the chain of mountains between Thessalonia and Macedonia. Pouqueville heard Greek spoken along the Pindus. In Anaseti tza, he says, they speak Greek; near Kastoria, Bulgarian. From the Olympus range the frontier line of Greek takes in a small portion of the coast as far as Saloniki, then turns towards Seres, and follows the southern branch of Rhodope till it reaches the meridian of Adrianople. All the country south and south-east of Adrianople as far as Marmora and the Straits, is Greek.

The same line which reaches the Ægæan Sea near Saloniki, forms, with the exception of the Albanian, the southern frontier of the Slavonic languages, which extend northward towards the Danube—the Bulgarian in the east, the Servian in the west.

The Albanian extends from Janina, or rather, as in the town itself the principal language is Greek, and this very pure, from Conidsha in the valley of the Upper Viosa to the White Drin, somewhat beyond 42°. Its eastern frontier is the Pindus, extending in an almost uninterrupted line to 42°. Albanian villages, however, are found on the eastern declivity of the Pindus, and particularly in the north. Albanian here oversteps its natural frontier and encroaches on Bulgarian ground.

Besides the Albanian, Bulgarian, and Servian, which are the chief languages of Rumelia, Turkish is understood to a certain extent in almost all the towns and villages north of 40°; but it cannot be called the language of the country. Where, as in Rumelia, different dialects are mingled together, a necessity is felt for some means of communication intelligible to all. In Rumelia this is naturally the language of the conqueror, Turkish, but the knowledge which an Albanian or Bulgarian acquires of this language, seldom goes beyond the number of words and phrases indispensable for commercial transactions and the carrying on of a scanty social intercourse. Villages purely Turkish are scarce in Epirus and Macedonia; and in many cases the people have adopted the Mahometan religion, but maintained their national speech. The great towns are generally divided into quarters, according to language and religion. In Saloniki there is a considerable Jewish population, and Spanish is spoken there as much as Turkish. In the higher ranks of Greek society, Italian is learnt more usually than French. Some Greek merchants who have connections at Vienna, speak German; English is hardly ever studied, and natives conversing in it are more scarce in Greece than in any other part of Europe.

Besides the Celtic, and the two classical languages, Greek and Latin, (sometimes comprised under the common title of Pelasgic or Thracian), we have in Europe two other mighty branches, the Teutonic and Slavonic, both belonging to the Arian stem. Teutonic languages.

The Teutonic is divided into three dialects, the Low-German, the High-German, and Scandinavian.

The oldest documents of the Low-German exist in Gothic. The Gothic translation of the New Testament by Ulphilas belongs to the 4th century. The Saxon, which equally belongs to the Low-German class, is represented on the continent by the Old-Saxon, formerly spoken in the north of Germany, the only important document of which is the Heljand, a poem of the 9th century. After the 5th century, Saxon was transplanted to the British Isles, and produced a literature of which the earliest documents are referred to the 7th century. Low-German Branch.

Other languages belonging to the Low-German class are Friesic, rapidly dying out, but once spoken on the Elbe and along the northern coast of Germany; Dutch, the language of Holland, and Flemish, now nearly absorbed by French in Belgium. Other Low-German dialects (Platt-deutsch) are still spoken in different parts of Germany, but since Luther, Low-German has ceased to be used as a literary language, and it is only in the lower ranks that it maintains its existence. Most of the sailors along the coast of the Baltic Sea speak Low-German, which is more intelligible to an Englishman than the literary language of Germany. At Hamburg, Lübeck, on the island of Rügen, and along the Pommeranian coast, at Dantzig, and as far as Königsberg, the whole class with which the English sailors are likely to mix, speaks a language which a German educated at Berlin or Vienna would hardly find easier to understand than an Englishman.

The High-German class comprises the Old High-German from the 7th to the 11th century; the Middle High-German from the 12th century to Luther, and High-German Branch.

the New High-German, since Luther, the literary language of Germany.

The Scandinavian branch is represented in ancient times by the Old Norse, the language of Norway, and (by colonization) of Iceland. In that island the old language has suffered less from alterations than in its original locality, and is spoken to the present day. On the Continent the Old Norse expanded into three different dialects, Norwegian, Swedish, and Danish, of which the first has now become a mere patois, leaving Danish and Swedish the only literary representatives of the Scandinavian tongue.

No language has sent so many colonies throughout the world as Teutonic. Germans are to be met with in Algiers, on the coast of Guinea, and on the Cape of Good Hope; German colonies are settled in Australia and New Zealand, in Java and Sumatra, in the interior of Russia, in the Valleys of the Caucasus, in North and South America. But the mightiest branch of the Teutonic stem has been the Anglo-Saxon. It has stretched its boughs from England across the Atlantic to overshadow the new Continent of America. It is the language of civilisation in India, it preaches the gospel on all the coasts of Africa, and Australia is receiving in it her first laws. On all the five Continents it is the language that grows and conquers, the language of the future, the language of the world. Grimm speaks thus:—"None of the modern languages has through the very loss and decay of all phonetic laws, and through the dropping of nearly all inflections, acquired greater force and vigour than English, and from the fulness of those vague and indefinite sounds, which may be learned, but can never be taught, it has derived a power of expression such as has never been at the command of any human tongue. Begotten by a surprising union of the two noblest languages of Europe, the one Teutonic, the other Romanic, it received that wonderfully happy temper and thorough breeding, where the Teutonic supplied the material strength, the Romanic the suppleness and freedom of thought. Nay

the English language, which has borne, not as it were by mere chance, the greatest Poet of modern times, great in his very contrast with ancient classical poetry, — I speak of course of Shakespeare—this English language may truly be called a world language, and seems, like England herself, but in a still higher degree, destined to rule over all the corners of the earth. In wealth, wisdom, and strict economy, none of the living languages can vie with it."

Windic languages.

We shall now consider the last branch of the Arian family, commonly called Slavonic—a language spoken over vast tracts of country, on the confines of Asia and Europe, on the threshold between barbarism and civilisation, and as yet without a national literature in any of its numerous branches, though not without its counterfeits of Voltaire and Byron, of Wieland and Göthe:—with powerful resources, and flexible as Greek and Latin; yet all, as it were, without self-respect and self-dependence, always looking abroad and proudly decking itself with the tinsel of foreign countries, instead of gathering strength within itself and putting forth without shame the genuine fruits of its own not barren soil.

It would be better to use Windic as the general name of what is now called the Slavonic branch, Winidae being one of the most ancient and most comprehensive names by which these tribes were known to the early historians of Europe. We have to distinguish again between the Lettic and the Slavonic divisions, and it would be preferable not to use Slavonic in two different senses.

Lettic Division.

I. The Lettic division comprises the Lithuanian, the Old Prussian, and the Lettish. The Lithuanian, as we had occasion to point out before, is one of the most interesting languages to the comparative philologist, because, though poor in literature—(for the Lithuanian popular songs are all that can be called national literature)—it has retained to the present day some of the most primitive features of Arian grammar.

it was spoken, according to Mielcke, within the limits of East Prussia, in the districts of Memel, Tilsit, Ragnit, Labiau, and Insterburg; and through the division of Poland, more Lithuanian subjects were added to the kingdom of Prussia, so that the number of Prussians, who speak Lithuanian, is now stated at 200,000. This number, however, is diminishing steadily, and in one or two generations Lithuanian will probably have to be counted among the dead languages, like Cornish in England. In Russia, the number of Lithuanians is estimated at 1,282,000.

Prussian. The Old Prussian has been an extinct language since the end of the 17th century. Formerly spoken on the Northern coast, East of the Vistula, it has left no literature behind, except a translation of a catechism.

Lettish. Lettish is the language of Kurland and Livonia, more modern in its grammar than Lithuanian, but standing towards it, not in the relation of daughter to mother, but rather of niece to aunt.

The entire number of persons who speak Lithuanian and Lettish, in Prussia and Russia, is estimated by Safarik at 2,000,000. From Memel northwards, the English fleet will hear Lithuanian and Lettish spoken at Liebau, in the Gulf of Riga. On the northern side of the Gulf, the Lettish is bounded by the Esthonian, a Finnic dialect, which occupies all the rest of the coast as far as Kronstadt and Petersburg. The Lettic as well as the Esthonic population supply a considerable contingent to the Russian navy.

Slavonic Branch. The Slavonic branch is divided again into two great dialects, each represented by a number of national idioms. These are the South-Eastern and Western dialects, and may be distinguished by certain phonetic peculiarities.

I. The South-Eastern dialect comprises:

1. The Russian, divided again into Great-Russian, Little-Russian, and White-Russian.
2. Bulgarian, represented under its most ancient

form in the Ecclesiastical Slavonic, and spoken at present in the province of Bulgaria, the seat of the war. The Ecclesiastical Slavonic is the language of the translation of the Bible by Cyrillus in the 9th century, existing in MSS. of the eleventh century. It was formerly considered as the root of all Slavonic dialects, but it is really the parent of the Bulgarian only. This is Safarik's opinion. Micklosich calls the Ecclesiastical Slavonic "lingua Palæo Slovenica," and Kopitar also considers it as a Carinthian dialect; but neither of these scholars has brought proofs convincing as those by which Safarik esfablishes the close connection between the present Bulgarian and the language of Cyrillus.

3. The Illyrian, which is a general name for the Servian, Kroatian, and Slovenian. The Servian is written either with Roman or with Cyrillic letters. The former is patronised by the Roman, the latter by the Greek Church. The Slovenian comprises the Windic, Carniolian, Carinthian and Styrian idioms. The Kroatian, according to Safarik, should not be reckoned as a separate language; the provincial Kroatian being but a continuation of the Slovenian, while the language of the Kroats, as spoken on the military frontier, is simply Servian.

II. The Western dialect comprises:

1. Polish.
2. Bohemian or Tchechian, of which the Slovakian, spoken in Hungary, is but a less developed remnant.
3. Sorbian or Lusatian, as spoken in Upper and Lower Lusatia.
4. Polabian, an extinct language, formerly spoken on the Elbe.

Relation of the South-Eastern and Western Slavonic languages.

Although it is possible to point out characteristic marks by which these two great dialects can be kept separate, still in their grammar and words they differ much less than English and German. People who speak languages belonging to the Western or South-Eastern division, are to a certain extent mutually intelligible. A Bohemian, according to Šafarik, understands a Slovak of Hungary, a Slovak understands the Polish, a Pole the language of Lusatia. The same applies to Russians and Illyrians: less to the Bulgarians. But even the Russian and the Pole, though belonging to different divisions, have so many words and forms in common that they do not find much more difficulty in conversing together than Italians and Spaniards. Panslavistic writers maintain that the various Slavonic dialects do not differ more widely than the four principal dialects of the ancient Greek—(the Attic, Ionic, Doric, and Æolic). As we go back into antiquity, differences between the Slavonic languages become even less; yet from the ninth century, when we have the first literary documents, the fundamental distinction between South-Eastern and Western dialects, is clearly established. A Russian, however, at the present day, can, with some attention, understand the Bulgarian of the ninth century, as fixed in the translation of the Bible, still used in all Russian churches. I shall here give some of these characteristic differences as laid down by Šafarik. It will be seen that they can be of real importance only for the minutest researches of the philologist, yet as "pièces justificatives" they may find a place here.

I. In the South-Eastern dialects d and t before l are dropped; they are retained in the Western branch

Ex. Eccles. Slav. ora-lŏ, a plough; Bohem. ora-dlo. (cf. ἄρο-τρον, aratrum.) Eccl. Slav. palŏ fallen, participle of the root pad, to fall, with the termination lŏ; Bohemian padl.

II. In the South-Eastern dialects d and t are

dropped before n; they are retained in the Western branch.

Ex. Russian, ВАНУТЬ, Bohemian vadnouti, from the root ВАД, vad, and путь, nutě.

III. In the South-Eastern dialects an l is put before every palatal semi-vowel (y); this is not the case in the Western branch (l epentheticum).

Ex. Eccl. Slav. zemlya (земля), earth; Polish ziemia. Eccl. Sl. korablyě, (корабль); Pol. and Boh. korab', ship.

Other words by which the difference between an Eastern and Western dialect can be recognized are, according to Dobrowsky, (Bohemian Grammar, iv. and Institutiones, § 1),

SOUTH-EASTERN.	WESTERN
1. raz, razum.	roz, rozum.
2. iz, izdati.	wy, wydati.
3. pečˇ, mocˇ, nocˇ.	pec, moc, noc.
4. zwiezda.	hwiezda, gwiazda.
5. t, toj.	ten.
6. Genitive, ago.	ego, eho.
Dative, omu.	emu.
7. ptika.	ptak.

Area occupied by Slavonic languages.

The area at present occupied by the Slavonic race, extends from Asia into Europe, from the Dwina in the East to the frontiers of Germany in the West, from the Sea in the North to the Sea in the South of Europe. Slavonic names of cities and rivers in the interior of Germany, show that these races once were in occupation as far west as the Elbe; and Slavonic dialects are still spoken, though by small and disconnected tribes, in Lusatia, not far from Berlin and Leipzig. But while the Slavonic race has been repulsed in the West, it has extended itself in the East towards Asia, and is now the language of law and civilization in the North of Asia, whence it stretches over to North America.

South-Eastern languages. Russian.

The language, politically most important among the Slavonic races, is the Russian. It is hemmed in on the West by the Polish, Hungarian, and Wallachian languages. In the North and South it reaches as far as the sea, and in the East it encroaches upon Finnic and Tataric races. We shall give the geographical limits of the three Russian dialects, that of the Great-Russians, the Little-Russians, and White-Russians, as determined by Safarik, the political distribution being added from a work of Krasinski.

Great-Russians.

The Great-Russians inhabit the governments of Moscow, Petersburg, Novgorod, Vologda, Pskov, Tver, Yaroslav, Kostroma, Vladimir, Nizni Novgorod, Smolensk, Kaluga, Tula, Riazan, Penza, Simbirsk, Orel, Kursk, Voronez, Tambov, Saratov, and the country of the Cossacks of the Don. The greatest part of the governments of Orenburg, Viatka, Perm, and Kasan, is inhabited by the same population, which daily absorbs more and more the remnants of the Finnic nations, and of the Tatars yet extant in those provinces. A line drawn from Lake Peipus to the mouth of the Don, would very nearly mark the frontier of the Great-Russian towards the Little and White-Russian dialects. Great-Russians are, further, spread over all Siberia, Kamtatka, and the Russian colonies on the north-western coast of America. There are many settlements of the Great-Russians in various parts of ancient Poland, formed under the Polish dominion by the Raskolniks or Russian sectarians, who fled from their country on account of religious persecution. There are a few settlements of the same kind beyond the Danube in the Turkish dominions. Their idiom is the literary and official language of Russia.

Little-Russians.

The Little Russians or Russines resemble, in their physical and moral qualities other Slavonic nations more than their namesakes. Their language differs from the Muscovite idiom, and forms, in some measure, a transition between that idiom and Polish. Nestor calls them Polanes, which signifies inhabitants of the fields. (Campani), and asserts they are of the same nation as the Lekhs of the

Vistula, i.e. the Poles. Their language is said to be one of the finest Slavonic tongues; few equalling its power in the expression of tender feelings, and their literature, though limited to popular songs and ballads, replete with poetical beauties. The Russines inhabit the Russian governments of Pultava, Karkov, Chernigov, Kiev, Volhynia, Podolia, and parts of those of Ekaterinoslav, Voronez, Cherson, Taurida, and Bessarabia, as well as the country of the Cossacks of the Black Sea. In the kingdom of Poland, they occupy parts of the provinces of Lublin and Padlachia. In Gallicia, or Austrian Poland, the circles of Leopol, Przemysl, Zloczov, Zolkiev, Tarnopol, Brzezany, Sambor, Sanock, Stryi, Stanislavov, Kolomya, Chorvkot, and in part those of Rzeshov, Novysandesz, and Czernovitz. In Hungary, the greater part of the comitats of Bereg, Unghvar, Ugocza, and Marmarosh, and a small portion of those of Zemplin and Szarosh. It is the dialect of the South of Russia from Gallicia to the Don. The Rusniaks or Ruthenians in Gallicia, Hungary, and Bukovina speak the Little-Russian dialect: though with some peculiarities.

White-Russians.

The White-Russians occupy the whole of the Russian Governments of Mohilev and Minsk, and the greatest part of those of Witepsk and Grodno, even extending over a part of those of Vilna and Bielostok. Their dialect was formerly the official language of Lithuania, and is full of Polish expressions.

Bulgarians

The territory on which Bulgarian is spoken at the present day, lies almost entirely within the Turkish dominions; only a small area to the North of the arms of the Danube being under Russian sovereignty. Eastward the Bulgarian is bounded by the Black Sea; from the mouth of the southern arm of the Danube this river forms the northern frontier towards the Wallachians as far as Widdin and Florentin, with the exception of the tract between the towns of Tulǵa and Reni, whence the Bulgarian extends across the river towards Russia. The frontier is here indicated by the towns of Ismail, Kalpak, Falḱi, and thence Southwards along the river Pruth, which here forms the frontier between

Russia and Moldavia, and between the Wallachians and the Bulgarians down to the Danube. From Widdin the frontier extends along the Servian territory as far as Prizren, and hence Southward past the towns of Tettovo, Ochrida, Drenovo, Bilista as far as St. Marina; hence the Southern frontier line forms a slight bend round the Gulf of Thessalonica, and thence continues in the direction of the towns of Rupa, Arda, Kermenti, Adrianople, Tirnovo, Brodivo, and Vasiliko to the Black Sea again. Thus the Bulgarians occupy the greater part of the ancient Moesia, Thracia, and Macedonia, or the present province of Rumelia. Before the arrival of the Magyars, the Plawzi and Pekenegs, that is during the ascendancy of the Bulgarian kingdom, the Bulgarian language was spoken beyond its present limits in the countries along the Danube, now inhabited by Magyars and Wallachians. It extended from the Danube to the Pruth and Jager, and beyond to the Karpathian mountains and the sources of the Theiss. When these countries lying North of the Danube were inundated by the Magyars and similar Finnic tribes, the original inhabitants retired below it. The Old Bulgarian, the language of the translation of the Bible by Cyrillus, became the ecclesiastical language of the Greek-Russian church in Russia, Servia and Rumelia. It holds the same place in Slavonic philology which Gothic occupies in the history of the German idioms. The spoken Bulgarian on the contrary, so far as grammatical forms are concerned, is the most reduced among the Slavonic dialects.

Illyrian.

Illyrian is used as a general name to comprehend the Servian, Kroatian and Slovenian dialects; sometimes the Slovenian and Kroatian, as opposed to the Servian. Religious and political agitation has made "Illyrian" the watchword for the Roman Catholic population of these South-Slavonic countries; "Servian" that of the Greek church; the former using the Roman, the latter the Cyrillic alphabet. Another party, the Panslavistic, allows no difference between Illyrians and Servians, whether in nationality or in language. These South-

Slavonic dialects are spoken West of Bulgaria, occupying the western half of the peninsula to the Adriatic, while the Bulgarian occupies the eastern part towards the Black Sea.

Area occupied by the Illyrian dialects.

A rough outline of the whole Illyrian territory would be formed by a line drawn from the Adriatic Sea, near the mouth of the Bojana River, to Perserin (Prizren) in Albania, this line being somewhat inclined towards the North. A line from Perserin to Widdin on the Danube would separate the Illyrian (here Servian) from the Bulgarian. A line from Widdin to Temesvar would divide the Illyrian from the Wallachian; and a line from Temesvar to Klagenfurt from Magyar and German neighbours. A line from Klagenfurt back to Trieste would close the circle within which Illyrian dialects are to be met with. The Adriatic coast is partly occupied by Italian dialects, which encroach upon the Slavonic in the north, but diminish gradually in breadth as we proceed southward.

Frontier between the Servians and the Illyrians.

If a distinction is made between Illyrians and Servians—of little importance however so far as language is concerned—the Illyrians are separated by a line beginning from the town Monastur, at the mouth of the river Lobnitza which falls into the Raab, in the Comitat Eisenburg in Hungary. This line extends along that river while it forms the limit between Hungary and Styria, then turns into Styria, passing the towns of Radkersburg, Volkermarkt, Klagenfurt, Villach, to Pontafel; thence southward, along the small towns of Resciutta, Bardo, towards Udine, and then, following pretty closely the course of the Isonzo to the Adriatic sea, it extends along the sea-coast until below Capo D'Istria. Here it takes an eastern direction, passing the towns of Materia, and Laas, to Neustadtel, Mötling, Petrinia, and the mouth of the Unna, which falls into the Save on the Turkish frontier. Hence northwards past the towns of Novska, and Belovar, until it reaches Veroviz on the Drave, behind which river it touches the Magyar frontier at Gross-Sigeth. Here it

runs west again, past the towns of Breznica, Kaniza, Lindava and Kestrig, until it again reaches Monastur. The smaller or eastern portion of this territory is inhabited by Kroats, and the larger and western portion by the Sloventsi.

Kroatian. The Kroatian or Chorvatian dialect is spoken in the Comitats of Agram, Kreuz, and Warasdin, and numerous colonies exist in the western parts of Hungary. The language stands between Slovenian and Servian, more closely allied to the latter, but, particularly at Agram, influenced by a small literary party, who in the absence of anything like a definite standard, introduce Slovenian or Cyrillic expressions into the language. Thus the Dual, which according to Berlić is unknown in the spoken language except in Slovenian, has been introduced into literary works, and terminations are used in the declensions which have a warrant only in the Cyrillic translation of the Bible.

Slovenian. Slovenian, also called Corutanian or Windic, is spoken in the country surrounded by the Adriatic, the Isonzo, the Upper Drave and Kroatia. It is the language of Styria, Carinthia, and Carniola, and reaches into the west of Hungary, the Illyrian coast and part of Istria.

Servian. The territory occupied by the Servians is bordered on the west by the Adriatic from Capo D'Istria to the mouth of the river Bojana. The southern frontier separating the Servians from the Albanians, extends from the lake of Scutari towards the towns of Rosalia, Ipek, and Jakova, as far as Prizren (Perserin). Here begins the eastern frontier towards the Bulgarians, passing the towns of Morava, Nova Berda, and Nissa, as far as Gurgusovatz, and following thence the Timok, which forms the frontier until it falls into the Danube.

The Danube then forms the march towards the Wallachians, as far as Golubatch, where the line crosses that river and extends past the towns of Saska, Weisskirchen, Denta, Ritberg, and Temesvar, as far as Arad: then westward along the small towns of Lak, Marienfeld

Kaniza, Topola, and Mohacz to Sigeth, and along the Illyrian frontier to Capo D'Istria.

This extensive area comprises within the Austrian dominions the southern Comitats of Hungary, the whole of Slavonia, a great part of Kroatia and Carniola, Istria, the Littoral Dalmatia and the military frontier of Croatia, Slavonia, and Hungary,—and within the Turkish dominions, the principalities of Servia, Bosnia, Herzegovina, Montenegro, and the ancient Rascia (the territory between Novi Bazar and Nova Berda). The Servian population belongs partly to the Roman Catholic and Greek persuasions, partly to the Mahometan religion.

According to Vuk Stephanowitch the Servian is divided into three dialects:

1. The dialect of Herzegovina, Bosnia, Montenegro, Dalmatia, Kroatia, and the upper part of Servia, in the district of Matshwa, as far as Maljewo and Karanowatz.

2. The Ressawian dialect, spoken in the district of Branitshevo, on the Resava, in the district of Levatsh, on the Upper Morava, and along the Schwarzbach, as far as Negotin.

3. The Syrmian, spoken in Syrmia, Slavonia, in the Batshka, in the Banat of Temesvar, and in Servia, between the Save, the Danube, and the Morava.

The Magyars and Slovaks call the Servians of the Greek persuasion, Razes, from Rass, the former capital of Servia, now Novi Bazar.

We now come to the Western branch.

Western languages.

The frontier-line of the territory inhabited by the Poles in the north is the coast of the Baltic, from the promontory of Hela, in the gulf of Putzig, along the sea as far as the Lake of Schmolsin; then westward, toward the German nation: at first along the Pomeranian frontier to the neighbourhood of Bytov, then in the direction of the towns of Jastrow, Wersitz, Chodsiez, Filehne, Meseritz, Lissa, Bojanow, Rawicz, Wartenburg, and Rosenberg; next westward, as far as the mouth of the Neisse, which falls into the Oder

below Brieg, and along the river Bialo toward Zuckmantel, on the Austrian frontier. Here, after a bend in an easterly direction, it falls in with the frontier of the Bohemo-Moravian dialect, in the neighbourhood of Troppau. The Polish language comes in contact with this dialect from Oderberg along the course of the Oder, down to the Carpathian ridge. Hence the southern frontier extends toward the Slovaks, along the foot of the Carpathians as far as Pivniena, where the Poprad forms the limit between the three populations of the Poles, the Slovaks, and the Russians. The southern frontier towards the Russines runs through Gallicia, past the towns of Sandec, Biecz, Krosno, Bereziv:—hence the eastern frontier extends straight northwards, past the towns of Lezaisk, Krzeszov, Goraj, Turobin, Krasnostav, Radzyn, Miedzyryc, along the river Zaa, towards Biala and Sarnaki; and thence also eastwards along the frontier of the White Russians, in the direction of the towns of Bransk, Tykoczyn, Korysyn, Stabin, Lipsk, and as far as Grodno. The Niemen forms in part the north-western frontier toward the Lithuanians. From this river it follows the Hanscha as far as Sejny, then westward towards Olezko, near which place it returns to the Prussian territory, descending by the town of Goldapp to Darkehmen. Hence it takes a westerly course, toward the Germans, in the ancient kingdom of Prussia, touched by the Polish frontier near the towns of Rastenburg, Bischofsburg, and Isoburg; then to the mouth of the Wels, which disembogues into the Drewenz above Neustadt. Besides the inhabitants of this territory, all the upper classes in the ancient provinces of Poland are composed of Poles by origin, o of others who became Polonized during the Polish dominion in those parts.

The old name of the Polish language was Lekhian, spoken in ancient times beyond its present limit, in parts of Pommerania and Silesia now occupied by Germans. At present it exists in two dialects, Polish and Kashubian, —the latter spoken in a small district between Leba

and Lauenburg, where the English fleet may hear it on the Baltic coast.

The limits of the Bohemian population may be marked by a line beginning between the towns of Josephstadt and Königinhof, which are on the Bohemian side, and Turnau and Semil, on the German. This line runs from the last-named place in a north-western direction along the towns of Böhmish Aicha, Leitmeritz, Theresienstadt, Laun, Pilsen, Mies, Bischofteinitz, as far as Klenz; thence it turns in a south-eastern direction along the towns Winterberg, Krummau, Gratzen, Neuhaus, Moravian-Budweis, Znaym, Lundenburg, as far as Rabensburg, on the river March. Hence to the south-east, touching the Slovaks in an almost straight line, along the towns Holitz, Strasnitz, and Wessely, to the Carpathian ridge, where it comes into contact with the Poles of Galicia. From this point the river Oder forms the frontier as far as Oderberg. Passing then from Sternberg along the Sudet mountains, through Moravian-Neustadt, it returns to Königinhof. The territory within this line comprehends a space of about 800 German square miles, which, with the exception of German colonies, is inhabited by a pure Slavonic population. Bohemian.

Another name for the language of Bohemia and Moravia is Tchechiàn. Some literary monuments of the ancient Tchech language exist, as the song of Libussa of the ninth century, and poems of the thirteenth, exhibiting a much richer grammatical system than the spoken Bohemian. This is divided again into dialects, Horakian, Hanakian, Moravo-Slovakian, Wallachian, and others.

The language of the Slovaks has retained, in its grammar, certain original forms which the Bohemian has lost. It is spoken by the Slovaks, who are separated from the Bohemians, on the north-west, by a line already mentioned. Thence the boundary continues along the Carpathian ridge to the town of Pivniena, separating the Slovaks from the Poles in Gallicia. Slovakian.

From that place it runs through the towns Bordiov, and Humenne, and follows the course of the river Ondava, which parts off the Russines in Gallicia and Hungary. On the south the Slovaks are divided from the Magyars by a line running through the towns Sechovtze, Kashau, Tornala, Filekovo, from the river Eipel to the Hont;—thence along the towns of Levica, Neuhausel near Comorn, to Pressburg; then following the course of the Danube to the mouth of the river March, which separates them from the Germans. The territory inhabited by the Slovaks extends over fifteen Comitats, of which five are entirely, and the rest principally, occupied by them. There are besides several large settlements of Slovaks scattered over different parts of Hungary.

Wendian or Lusatian.

The last Slavonic dialect is the Wendian, spoken by the Wends of Lusatia, whose probable number does not at present exceed 144,000. They are the remnants of those Slavonians by whom all that country was formerly inhabited, and whose settlements extended beyond the Elbe to the river Saale. They are called by a general name the Polabes (from po, near, and Labe, the Elbe). The Wends inhabit the region around the towns of Lübben, Lieberose, Cottbus and Muzakov, forming a kind of Slavonian island in a German sea. Their language is also called Sorbian, and divided into two dialects, each possessing translations of the Bible, and other sacred works.

Slavonic statistics.

The following is an estimate of the Slavonic population:

1. Great-Russians (Welikoruski) .	35,000,000
2. Little-Russians (Maloruski) .	13,000,000
3. White-Russians (Beloruski) .	2,700,000
4. Bulgarians (Bolgari) . . .	3,600,000
5. Kroatians (Horwati) . .	800,000
6. Slovenians (Slovenzi) . .	1,150,000
7. Servians	5,300,000
Carried forward	61,550,000

Brought up	61,550,000
8. Poles (Polaki) . . .	9,300,000
9. Bohemians (Czechi) . .	7,200,000
10 Wends (Syrbi) . . .	150,000
	78,200,000
This gives for the Eastern branch . .	62,000,000
,, for the Western branch . .	17,000,000
	79,000,000

According to their religion the Slavonic races were arranged by Safarik (in 1842) in the following table:—

	Greek or Eastern Church.	Greek united with Rome.	Roman Catholics.	Protestants.	Mahometans.
Great Russians, or Muscovites	35,314,000				
Little Russians, or Malorusses	10,154,000	2,990,000			
White Russians	2,376,000	...	350,000		
Bulgarians	3,287,000	...	50,000	...	250,000
Servians or Illyrians	2,880,000	...	1,864,000	...	550,000
Kroats	...	...	801,000		
Carynthians	...	...	1,138,000	13,000	
Poles	...	...	8,022,000	412,000	
Bohemians and Moravians				114,000	
Slovaks in the North Hungary)					
Lusatians or Wends, Upper ...					
,, ,, Lower ...					
Total					

According to the States to which they belong, the Slavonic races were arranged by Safarik (in 1842) in the following table:—

	Russia.	Austria.	Prussia.	Turkey.	Republic of Cracow.	Saxony.	Total.
Great Russians	35,314,000						
Little Russians	10,676,000	2,774,000	...	...			
White Russians	2,726,000		...				
Bulgarians	80,000			3,300,000			
Servians and Illyrians	100,000			2,600,000			
Kobits	...			...			
Carynthians							
Poles	4,912,000		1,982,000	...		...	
Bohemians and Moravians ...	...	4,370,000	44,000	...	...	...	4,414,000
Slovaks in North Hungary ...	...	2,753,000	...	...	...	...	2,753,000
Lusatians or Wends, Upper ...	...	...	28,000	...	...	60,000	88,000
,, ,, Lower ...	...	...	44,000	...	...	...	44,000
Total	53,502,000	16,791,000	2,108,000	6,100,000	130,000	60,000	78,691,000

Political position of the Great Russians.

Numerically as well as politically, the Russians stand at present in the van of the Slavonic races, while formerly the Poles held a place much more important in the political system of Europe. In the sixteenth century the Russian eagle began to try his wings, after shaking off the yoke of the Mongolians, who for nearly two hundred years had held Russia in the most cruel vassalage. The first conquests of the Russians were near the Volga:

In 1552, they conquer the countries along the middle course of the Volga.
1554, the Lower Volga.
1577, the Lower Don.
1581, they cross the Ural.
1584, they occupy the middle course of the Ob.
1594–96, they take the countries watered by the Irtis.
1608, the Lower Ob.
1620–30, the Yenisei.

After thus conquering the north, the Russian arms turned to the South and the Caucasus.

In 1630–40 they take the Baikal lake and the Lena-country.
1646, the Behring Straits.
1658, they cross the Southern Siberian mountains, and advance into Mongolia, along the Chinese river Amur. They found Nyerkinsk.
1690, they take Kamkatka, and push along the Aleute islands into America; while in Europe they advance to the Don and Dniepr.
1721, they take the coast of the Finnic Bay and the Gulf of Riga.
1743, Karelia taken.
1783, Krimea taken.
1791, they advance against Tataric tribes as far as the Dniestr.
1802, Georgia is annexed.
1813, Daghestan and Sirwan taken.

1828, Abkasia, Mingrelia, and Araxes-countries taken.
1809, Sweden taken as far as the Bothnian Gulf.
1812, Advance to the Pruth in Wallachia.
1828, the mouth of the Danube secured.
1848, Principalities occupied against revolutionary tendencies.
1853, Principalities occupied as a material guarantee.
1854, Declaration, that Russia does not aim at conquest.

We have thus completed our survey of the second family of languages, and the following table will give a general view of all the members which can be proved to belong to it. Each column begins with the language now spoken. These are traced back to their previous stages, wherever literary monuments have been preserved, and are then referred to the different classes, branches, and divisions, which all took their origin from one central language, the language of the Arian

Genealogical tables of the Arian Family.

Since their first separation took place, in ages prior to Homer, Herodotus, and the poets of the Veda, no roots have been added to the common inheritance of these dialects, no new elements have been borrowed in the formation of their grammar. Any [illegible] various losses, and [illegible] tation, of what they carried away [illegible] heirloom. [illegible] from Sanskrit to English, [illegible] are various forms of the same type, modifications of language, once formed in Asia we know not [illegible] and hardly imagine how, yet a language the existence reality of which has the full certainty of matters re on inductive evidence, although it goes back to t when historical chronology borders on the geological

Arian Family

Dialects of	Dead Languages.	Branches.	Classes.	
	Prakit and Pali—Classical Sanskrit—Vâidik Sanskrit		Indic	Southern Division
Persian, Afghan, Kurd, Beloch	Parsi—Pehlevi—Cuneiform Inscriptions—Zend.		Iranic	
Armenia, Ossetic	Old Armenian. Alanian—Sarmatian.			
Wales, Britany	Cornish	Cymric.	Celtic	Northern Division
Scotland, Ireland, Man		Gadhelic.		
Portugal, Spain, Provence, Piedmont, Italy, Wallachia, Algeria	Old Provençal / Lingua Vulgaris / Oscan, Latin, Umbrian		Italic	
Greece	Doric—Aeolic / Attic—Ionic / Kouvi		Hellenic	
Lithuania	Old Prussian	Lettic		
Russia, Poland, Bohemia, Illyria	Ecclesiastical Slavonic	South-East Slavonic	Windic	
Bohemia, Poland	Old Bohemian / Polabian	West-Slavonic		
Germany	Old High-German	High-German		
	Gothic	Low-German	Teutonic	
England, Holland, Friesland, Germany	Anglo-Saxon / Old-Dutch / Old Frisic / Old Saxon			
Iceland, Norway, Sweden, Denmark	Old Norse	Scandinavian		

The third family is the Turanian. It comprises all languages spoken in Asia or Europe not included under the Arian and Semitic families, with the exception of the Chinese and its dialects. This is, indeed, a very wide range; and the characteristic marks of union, ascertained for this immense variety of languages, are as yet very vague and general, if compared with the definite ties of relationship which severally unite the Semitic and Arian idioms. The common origin of some of these wide-spread idioms has indeed been proved with the same accuracy as that of Sanskrit and Greek, of Hebrew and Arabic:—and languages as widely distant as Hungarian and Finnish, have been traced back conclusively to one common source. Large divisions have thus been established, and five linguistic districts, the Tungusic, Mongolic, Tataric, Samoiedic and Finnic, have been surveyed and laid down definitely as portions of one vast kingdom of speech. And after the convergence of these five divisions towards one central point has once been established, it will be difficult to exclude from the same system the other provinces of speech which lie scattered throughout on the map of Asia and Europe. Turanian Family.

The absence of that close family likeness which holds the Arian and Semitic languages together, becomes almost one of the distinguishing features of the Turanian dialects. They are Nomadic languages as contrasted with the Arian and Semitic dialects, which may be called State or political languages. In the grammatical features of the latter class, we can discover the stamp of one powerful mind, once impressed on the floating materials of speech at the very beginning of their growth, and never to be obliterated again in the course of centuries. Like mighty empires founded by the genius of one man, in which his will is perpetuated as law through generations to come, the Semitic and Arian languages exhibit in all ages and countries a strict historical continuity which makes the idioms of Moses and Mahomet, of Homer and Shakspeare, appear but slightly altered impressions of one original type. Most Character of Turanian or Nomade Languages.

words and grammatical forms in these two families seem to have been thrown out but once by the creative power of an individual mind; and the differences of the various Semitic and Arian languages, whether ancient or modern, were produced, not so much by losses and new creations, as by changes and corruptions which defaced in various ways the original design of these most primitive works of human art. This process of handing down a language through centuries without break or loss, is possible only among people whose history runs on in one main stream; and where religion, law, and poetry supply well defined borders which hem in on every side the current of language. Thus only can it be explained how, at the present day, the Lithuanian peasant expresses, "I am, esmi," with exactly the same root and the same termination which the poet of the Veda used in India four thousand years ago; and how the numerals which we employ, are, as it were, the same coins which were handled by the common ancestors of the Teutons, Greeks, Romans, and Hindus.

The case is widely different with the Turanian languages. First of all, the area over which they are spoken is much larger than that of the Arian and Semitic dialects. The latter occupy only what may be called the four Western Peninsulas of the great Asiatic continent—India, Arabia, Asia Minor, and Europe; and we have reason to suppose that even these countries were held by Turanian tribes previous to the immigration of the Arian and Semitic races. Up to our own times, by far the greater part of the primeval continent belongs to the descendants of Tur. But secondly, so far as history can reach back, no lasting nucleus of society or civilization has ever been formed in these vast Turanian wildernesses. Empires were no sooner founded there than they were scattered again like the sand-clouds of the desert; no laws, no songs, no stories outlived the age of their authors. How quickly language can change if thus left to itself without any standard, and kept up only by the daily wants of a savage life, may be seen

from the endless variety of idioms in America, or on the borders of India, Tibet, and China. There it has happened that colonies from the same village, settled in neighbouring valleys, became mutually unintelligible after one or two generations. If then we bear in mind that thousands of years must have elapsed since the first separation of the Finnic and Mongolic races, that for a long time these races possessed nothing like a national or sacred literature, such as the Veda in India, or Homer in Greece, but that the scanty conversation of scattered tribes was the only safeguard for words once fixed to a certain meaning, and forms once coined with a certain value, we may understand why among the descendants of Tur we do not find the same clear traces of linguistic consanguinity as in the Arian and Semitic families. A different method must, therefore, be adopted to bring out the few remaining features that all Turanian dialects share in common, and which, though seemingly vague and general, it would be impossible to consider as the result of mere accident. The most necessary substantives, such as father, mother, daughter, son, have frequently been lost and replaced by synonymes in the different branches of this family; yet common words are found, though not with the same consistency and regularity as in Semitic and Arian dialects. The Turanian numerals and pronouns point again to a single original source, yet here again the tenacity of these Nomadic dialects cannot be compared with the tenacity of the political languages of Asia and Europe:—while these common roots, discovered in the most distant Nomadic idioms, are mostly of a much more general form and character than the radicals of the Arian and Semitic treasuries.

But although we do not find, and cannot expect to find, in Nomadic languages material coincidences like those by which the common origin of the Arian branches of speech has been proved, we are struck in them by a similarity of form such as it would be difficult to explain without the admission of common blood running in the

veins of all Turanian dialects. This requires some explanation.

Morphological coincidences of Turanian Languages.

A reference to the latter stages of the Arian language, may serve to illustrate what is meant by a similarity in form between Turanian languages. The grammatical forms of the Arian languages were fixed but once. Each language, whether Greek or Sanskrit, received them ready made, and preserved them without conscious feeling of the manner in which originally they had been formed. No Roman probably was aware that in amamus, we love, mus was the remnant of a pronoun once attached to the root ama; as little as we suspect that the d in "I loved" was originally an auxiliary verb (to do), added to a root for the purpose of giving it a past sense. Most, if not all, of these grammatical forms had become typical before the common Arian speech was broken up into Sanskrit, Greek, and the rest. Now, if in place of adopting these grammatical forms, each language had produced them anew from its own materials, it is clear that while the material parts of these new forms might have differed, the principle on which they were composed might still have been the same. Let us take, for instance, the Future of the Romance languages, the formation of which was explained before. We cannot say that this Future j'aimer-ai, I-to-love-have, had become fixed and typical previous to the separation of the Romance dialects, that is to say, at the time when Latin was no longer classical Latin, but not resolved as yet into Italian, French, or Spanish. If this had been the case, the similarity between the Future in the six Romance languages, would probably be much greater than it is. Besides, we know for certain that in Provençal at least the component parts of this new Future had not yet coalesced, but were understood as meaning "I have to love." Here then we have in the later remodelling of the Latin grammar, a coincidence in form analogous to the coincidences which unite the Turanian languages. Each Romance dialect took its own auxiliary verb "to

have," under that peculiar form which it had reached after ceasing to be the Latin "habeo." Hence the materials of which these Futures are formed cannot be said to be the same, nor can be treated as mere corruptions of one original type. Cantero was never chanterai, nor canterei, a modification of canteraggio. Each Romance dialect formed its Future for itself, but all according to the same principle. And this applies to the Turanian languages. The materials employed by each for the production of grammatical forms are generally taken from its own resources; but the manner of the combination shows a character common to all. To use a homely illustration, the uniforms of the Arian languages are actually made of one and the same piece of cloth and by the same hands, while the uniformity of the Turanian dialects lies not so much in the stuff, as in the cut and make of their dress.

The system of Agglutination.

The most characteristic feature of the Nomadic or Turanian languages is called 'Agglutination.' This means not only that in their grammars pronouns are glued to the verbs in order to form the conjugation, or prepositions to substantives in order to form declensions. *That* would not be characteristic of the Turanian languages; for in Hebrew as well as in Sanskrit, conjugations and declensions were originally formed on the same principle. What distinguishes the Turanian languages is, that in them the conjugation and declension can still be taken to pieces, and although the terminations have by no means retained their significative power as independent words, they felt as modificatory syllables, and distinct from the words to which they are added. In the Arian languages the modifications of words, comprised under declension and conjugation, were likewise originally expressed by agglutination. But the two component parts began soon to coalesce, so as to form but one word, liable in its turn to phonetic corruption, rendering it impossible after a time to decide which was the root and which the modificatory termination. The difference between a Turanian and

an Arian language is somewhat the same as between composing and reading. The compositor puts the *s* to the end of a word, and looks on the type s in his hand as producing the change of pound into pounds; to the reader the s has no separate existence (except on scientific reflection); the whole word expresses to him the modified idea, and in his perception the same change is produced in penny and pence as in pound and pounds.

Integrity of Turanian roots.

The reason why, in the Turanian languages, the termination appears but slightly united to the body of a word is this,—it was felt essential that the radical portion of each word should stand out in distinct relief, and never be obscured or absorbed, as happens so frequently in the later stages of political languages. The French *âge*, for instance, has lost its whole material body, and is nothing but termination. Age, in Old French, was eage and edage. Edage is a corruption of aetaticum; aetaticum is a derivative of aetas; aetas an abbreviation of aevitas, and in aevum, ae only is the radical portion (the Sanskrit ây-us), containing the germ from which these various words derive their life and meaning. What trace of ae, or aevum, or aevitas, remains in age? Turanian languages cannot afford to retain such words as *age* in their living dictionaries. It is an indispensable requirement in every Nomadic language that it should be intelligible to many, though their intercourse be but scanty. It requires tradition, society, and literature to maintain forms which can no longer be analyzed at once, nor the formal elements separated from the base.

The Arian verb, for instance, contains many forms in which the personal pronoun is no longer felt distinctly. And yet tradition, custom, and law, preserve the comprehensibity of these veterans, and make us feel unwilling to part with them. But in the evershifting state of a Nomadic society no debased coin can be tolerated in language, no obscure legend accepted on trust. The metal must be pure, and the legend distinct; that the one

may be weighed, and the other, if not deciphered, at least recognized as a well-known guarantee.

A Turanian might tolerate the Sanskrit,

as-mi, a-si, as-ti, 's-mas, s-tha, 's-anti,
I am, thou art, he is, we are, you are, they are;

or even the Latin,

's-um, e-s, es-t, 'su-mus, es-tis, 'sunt.

In these instances, with a few exceptions, root and affix are as distinguishable as for instance in Turkish:

bakar-im,	bakar-sin,	bakar,
I regard,	thou regardest,	he regards,
bakar-iz,	bakar-siniz,	bakar-lar.
we regard,	you regard,	they regard.

But a conjugation like the Hindustani, which is a modern Arian dialect,

hun, hai, hai, hain, ho, hain,

would not be compatible with the genius of the Turanian languages, because it would not answer the requirements of a Nomadic life. Turanian dialects exhibit either no terminational distinctions at all, as in Mangu, which is a Turgusic dialect; or a complete and intelligible system of affixes, as in the spoken dialect of Nyerkinsk, equally of Turgusic descent. But a state of conjugation in which, through phonetic corruption, the suffix of the first person singular and plural, and of the third person plural are the same, where there is no distinction between the second and third persons singular, and between the first and third persons plural, would necessarily lead in a Turanian dialect to the adoption of new and more expressive forms. New pronouns would have to be used to mark the persons, or some other expedient be resorted to for the same purpose.

Divergence of Turanian Dialects.

But we must not dwell much longer on these general features of Turanian languages. All we desire to show is the fact that dialects whose grammar has not yet

settled down into a solid system, are liable to perpetual changes, and likely to diverge most rapidly if separated for any length of time. A Turanian retains, as it were, the consciousness of his grammar. The idea, for instance, which he connects with a plural is that of a noun followed by a syllable indicative of plurality; a passive is a verb followed by a syllable expressive of suffering. Now these determinative ideas may be expressed in various ways. But in one and the same clan, and during one period of time, one suffix would generally become popular, and be assigned to the expression of a single grammatical category, such as the plural, the passive, or the genitive. Thus, out of large mass of possible formations, a small number only would become customary and technical, leading finally to a scheme of declension and conjugation such as we find in Turkish and Finnish. Different hordes, however, as they separated, would still feel themselves at liberty to repeat the same process; thus forming in their different idioms different phases of grammatical life, which, if confined to a single tribe, would naturally have disappeared without leaving any traces.

In Nomadic languages, therefore, the sudden rise of a family or of a small association may produce an effect which, in political languages, can only be produced by the ascendency of a town or a province, a race or a religious sect. Where so little is fixed, the peculiarities of a rising family may change the whole surface of a language, and the accent of a successful Khán may leave its stamp on the grammar of all the tribes that follow him. When one of the great Tatar chiefs proceeds on an expedition, he, as Marco Polo tell us in the fourteenth century, puts himself at the head of an army of a hundred thousand horse, and organizes them in the following manner. One officer he appoints to the command of every ten men, and others to command a hundred, a thousand, and ten thousand men respectively. Thus, ten of the officers commanding ten men take their orders from him who commands a hundred; of these, each ten

from him who commands a thousand; and each ten of these latter from him who commands ten thousand. By this arrangement each officer has only to attend to the management of ten men, or ten bodies of men, and the word of command is spread from the Khán to the hundred thousand common soldiers, after passing through not more than four mouths. This is characteristic linguistically as well as politically.

Turanian Languages approaching to an Arian type.

If a language is once fixed by literary works of a national character, change becomes difficult, nay, impossible without political convulsions. Where Nomadic nations rise to this stage of civilization and political organization, their language, though Turanian in its grammar, may approach to the system of political languages, such as Sanskrit or Hebrew. This is indeed the case with the most advanced members of the Turanian family, the Turkish and Finnish. Here some terminations have been so much worn out by continual use, and yet not replaced by new syllables, that on this point, the distinction between Turanian and Arian grammar appears to vanish. Yet some characteristic Turanian features are always retained: the root is never obscured; the determinative syllables are placed at the end; and the vowels never become so absolutely fixed for each syllable as in Sanskrit or Hebrew. On the contrary, there is a law of harmony, according to which the vowels of each word may be changed and modulated so as to harmonise with the key-note struck by its chief vowel. The vowels in Turkish, for instance, are divided into two classes, sharp and flat: If a verb contains a sharp vowel in its radical portion, the vowels of the terminations are all sharp, while the same terminations, if following a root with a flat vowel, modulate their own vowels into the flat key. Thus we have sev-mek, to love, but bak-mak, to regard, mek and mak being the termination of the infinitive. Thus we say, ew-ler, the houses, but at-lar, the horses, ler and lar, being the termination of the plural.

No Arian or Semitic language has preserved a similar freedom in the harmonic arrangement of its vowels, while traces of it have been found among the most distant members of the Turanian family, as in Hungarian, Mongolian, Turkish, the Yakut, spoken in the North of Siberia, and in dialects spoken on the eastern frontiers of India.

A number of words and roots, common to all Turanian languages, has been collected by Professor Schott in his Essay "On the Tataric Languages."

It would carry us too far were we attempt to pass in review all the languages of the Turanian family. We shall only mention those with which the English Army is likely to be brought into more immediate contact.

Tungusic Languages.

Hence we may dismiss the whole Tungusic branch, which extends from China northward to Siberia and westward to 113°, where the river Tunguska partly marks its frontier. Though Tungusic tribes in Siberia are under Russian sway, they are not likely to appear on the theatre of war. The other Tungusic tribes belonging to the Chinese empire, are known by the name of Mangu or Mandshu, a name taken after they had conquered China in 1644, and founded the present Imperial Dynasty. The name Tungus is derived from Donki, which means "men," and by this the Tungusic tribes in Siberia call themselves. Other Tungusic tribes speak of themselves as Boyè, which likewise has the original meaning of "people."

Mongolic Branch.

The Mongolic branch also might be passed over for the present, as far as the original seats of the people who speak Mongolic dialects are concerned. These lie near the Lake Baikal and in the eastern parts of Siberia, where we find them as early as the ninth century after Christ. They were divided into three classes, the Mongols proper, the Buriäts, and the Ölöt or Kalmüks. Kingis-khán (1227) united them into a nation and founded the Mongolian Empire, which included however,

not only Mongolic, but Tungusic and Tataric tribes. The name of Tatar soon became the terror of Asia and Europe, and it was applied promiscuously to all the Nomadic warriors, whom Asia then poured forth over Europe. Originally Tatar signified the Mongolic races, but through their political ascendency in Asia after *K*ingis-khán, it became usual to call all the tribes which stood under Mongolian sovereigns by the name of Tatar. In linguistic works Tataric is now used in two several senses. Following the example of writers of the middle ages, Tataric, like Scythian in Greek, has been fixed upon as the general term comprising *all* languages spoken by the Nomadic tribes of Asia. Hence it is used sometimes in the same sense in which we use Turanian. Secondly, Tataric has become the name of that class of Turanian languages of which the Turkish is the most prominent member. While the Mongolic class—that which in fact has the greatest claims on the name of Tataric—is never thus called, it has become an almost universal custom to apply it to the third branch of the Ultra-Altaic division, because the races belonging to this branch have in many instances themselves adopted the name. These Turkish, or as they are more commonly called, Tataric races, were settled already on the northern side of the Caspian Sea, and on the Black Sea, and were known as Komanes, Pe*k*enegs, and Bulgars, when conquered by the son of *K*ingis-khán, who founded the Kap*k*akian Empire, extending from the Dniestr to the Yemba, and the Kirgisian steppes. Russia for two centuries was under the sway of these Khans, known as the Khans of the Golden Horde. This empire was dissolved towards the end of the 15th century, and several smaller royalties rose out of its ruins. Among these Krim, Kasan, and Astrachan, were the most important. The princes of these empires still gloried in their descent from *K*ingis-khán, and had hence a right to the name of Mongols or Tatars. But their armies or subjects also, who were

Origin of the name Tataric.

of Turkish blood, received the name of the princes; and their languages were hence called Tataric, even after they had been brought under the Russian sceptre, and were no longer governed by Kháns of Mongolic or Tataric origin. It would perhaps be desirable to use Turkic or Hunnic, instead of Tataric, when speaking of the third branch of the northern division of the Turanian family, did not a change of terminology generally produce as much confusion as it remedies. The recollection of their non-Tataric, i.e. non-Mongolic origin, remains, it appears, among the so called Tatars of Kasan and Astrachan. If asked whether they are Tatars, they reply no; and they call their language Turki or Turuk, but not Tatari. Nay, they consider Tatar as a term of abuse, synonymous with robber, evidently from a recollection that their ancestors had once been conquered and enslaved by Mongolic, that is, *Tataric* tribes. All this rests on the authority of Klaproth, who during his stay in Russia, had great opportunities of studying the languages spoken on all the frontiers of this half-Asiatic Empire.

The Mongolic conquests.

The conquests of the Mongols or the descendants of *K*ingis-khán, were not confined however, to these Turkish tribes. They conquered China in the east, where they founded the Mongolic dynasty of Yuan, and in the west, after subduing the Khalifs of Bagdad, and the Sultans of Iconium, they conquered Moscow, and devastated the greater part of Russia. In 1240 they invaded Poland, in 1241 Silesia. Here they recoiled before the united armies of Germany, Poland, and Silesia. They retired into Moravia, and having exhausted this country, occupied Hungary. At that time they had to choose a new Khan, which could only be done at Karakorum, the old capital of their empire. Thither they withdrew to elect an emperor to govern an empire which then extended from China to Poland, from India to Siberia. But a realm of such vast proportions could not be long held together, and towards the end of the 13th cen-

tury, it broke up into several independent states, all under Mongolian princes, but no longer under one Khan of Khans. Thus, new independent Mongolic empires arose in China, Turkestan, Siberia, Southern Russia, and Persia. In 1360, the Mongolian dynasty was driven out of China; in the 15th century they lost their hold on Russia. In Central Asia they rallied once more under Timur (1369), whose sway was again acknowledged from Karakorum to Persia and Anatolia. But in 1468, this empire also fell by its own weight, and for want of a powerful ruler like *K*ingis-khán or Timur. In *G*agatai alone, the country extending from the Aral Lake to the Hindukush, between the rivers Oxus and Yaxartes, (*G*ihon and Sihon), and once governed by *G*agatai, the son of *K*ingis-khán—the Mongolian dynasty maintained itself, and thence it was that Baber, a descendant of Timur, conquered India, and founded the Mongolian dynasty, surviving up to our own times as the Great-Moguls of Delhi. Most Mongolic tribes are now under the sway of the nations whom they once had conquered, the Tungusic sovereigns of China, the Russian Czars, and the Turkish Sultans.

Mongolic Dialects.

The Mongolic language, although spoken (but not continuously) from China as far as the Volga, has given rise to but few dialects. Next to Tungusic, the Mongolic is the poorest language of the Turanian family, and the scantiness of grammatical terminations accounts for the fact that, as a language, it has remained very much unchanged. There is, however, a distinction between the language as spoken by the Eastern, Western, and Northern tribes, and incipient traces of grammatical life have lately been discovered by Castrén, the great Swedish traveller and Turanian philologist, in the spoken dialect of the Buriäts. In it the persons of the verb are distinguished by affixes, while according to the rules of Mongolic grammar, no other dialect distinguishes in the verb between am*o*, am*as*, am*at*.

The Mongols who live in Europe have fixed their tents on each side of the Volga and along the coast of

the Caspian Sea near Astrachan. Another colony is found south-east of Sembirsk. They belong to the Western branch, and are Ölöt or Kalmüks, who left their seats on the Koko-nur, and entered Europe in 1662. They proceeded from the clans Dürbet and Torgod, but most of the Torgods returned again in 1770, and their descendants are now scattered over the Kirgisian steppes.

Tataric Languages.

Much more important at the present moment are the languages belonging to the third branch of the Turanian family, most prominent among which is the Turkish or Osmanli of Constantinople. The number of the Turkish inhabitants of European Turkey is indeed small. It is generally stated at 2,000,000; but Safarik estimates the number of genuine Turks at not more than 700,000, who rule over fifteen millions of people. The different Tataric dialects of which Turkish is one, occupy one of the largest linguistic areas, extending from the Lena and the Polar Sea down to the Adriatic.

Turkish or Osmanli.

The Turkish of Constantinople is so full of Persian and Arabic words, that a Turk from the country finds difficulty in understanding his master in town. Yet the real stock of the language has changed so little, that a Turk from Tomsk and Yeniseisk in Siberia is said to be able to understand the Turkish of Constantinople if spoken slowly and distinctly, and without admixture of Persian or Arabic words. A well-educated Turk may speak a whole sentence containing no one word of Tataric origin, and even particles and grammatical terminations, the last importations ever from one language into another, betray frequently a Persian or Arabic origin. Arabic as the language of Mahomet and the Koran would naturally find its way into the language of the people who adopted that religion. As to Persian, this was long the language of the most civilized and most advanced nation in Asia. In the first centuries of the Islam, Persians were the teachers of Arabs, and among the early Arabic authors, many names are found of Persian origin. Persian literature again was the only

source whence, in the East, a taste for the more refined branches of poetry could be satisfied, whether through originals or by the medium of translations. In fact, Persian was for a long time the French of Asia, and it is still used there as the language of diplomatic correspondence. Hence many terms connected with literary subjects, or referring to other occupations of a society more advanced in civilization, are of Persian, *i. e.* of Arian origin. A knowledge of Persian and Arabic is therefore invaluable to the student of Turkish.

A list of all Tataric dialects, arranged under three divisions, South-eastern, Northern, and Western, is given at the end of this chapter according to Beresin.

Ancient Seat of Turkic Tribes.

The most ancient name by which the Turkic tribes of Central Asia were known to the Chinese, was Hiung-nu. These Hiung-nu founded an empire (206 B. C.) comprising a large portion of Asia, west of China. Engaged in frequent wars with the Chinese, they were defeated at last in the middle of the first century after Christ. Thereupon they divided into a northern and southern empire; and after the southern Hiung-nu had become subjects of China, they attacked the northern Hiung-nu together with the Chinese, and, driving them out of their seats between the rivers Amur and Selenga, and the Altai-mountains, westward, they gave the first impulse to the inroads of the Barbarians into Europe. In the beginning of the third century, Mongolic and Tungusic tribes, who had filled the seats of the Northern Hiung-nu, had grown so powerful as to attack the Southern Hiung-nu and drive them from their territories. This occasioned a second migration of Asiatic tribes towards the west.

Another name by which the Chinese designate these Hiung-nu or Turkish tribes, is Tu-kiu. Tukiu is supposed to be identical with Turk, and although the tribe to which this name was given was originally but small, it began to spread in the sixth century from the Altai to the Caspian, and it was probably to them that in 569 the Emperor Justinian sent an ambassador in the person of

Semarchos. The empire of the Tu-kiu was destroyed n the eighth century, by the *Hui-he* (Chinese Kao-*ke*). This tribe, equally of Turkish origin, maintained itself for about a century, and was then conquered by the Chinese and driven back from the northern borders of China. Part of the *Hui-he* occupied Tangut, and after a second defeat by the Mongolians in 1257, the remnant proceeded still further west, and joined the Uigurs, whose tents were pitched near the towns of Turfan, Kasgar, *Ha*mil, and Aksu.

These facts, gleaned chiefly from Chinese historians, show from the very earliest times the westward tendency of the Turkish nations. In 568 Turkish tribes occupied the country between the Volga and the sea of Azov, and numerous reinforcements have since strengthened their position in those parts.

Turkmans. The northern part of Persia, west of the Caspian Sea, Armenia, the south of Georgia, *S*irwan, and Dagestan, harbour a Tataric population, known by the general name of Turkman or Kisil-bas (Red-caps). They are Nomadic robbers, and their arrival in these countries dates from the eleventh and twelfth centuries.

East of the Caspian Sea the Turkman tribes are under command of the Usbek-Khans of Khiva, Fergana and Bukhára. They call themselves, however, not subjects but guests of these Khans. Still more to the East the Turkmans are under Chinese sovereignty, and in the south-west they reach as far as Khorasan and other provinces of Persia.

Usbeks. The Usbeks, descendants of the *Hu*y-*he* and Uigurs, and originally settled in the neighbourhood of the towns of *Ho*ten, Kasgar, Turfan, and *Ha*mil, crossed the Yaxartes in the sixteenth century, and after several successful campaigns gained possession of Balkh, Kharism (Khiva), Bukhára, and Ferganah. In the latter country and in Balkh, they have become agricultural; but generally their life is nomadic, and too warlike to be called pastoral.

Nogáis. Another Turkish tribe are the Nogái, west of the

Caspian, and also north of the Black Sea. To the beginning of the seventeenth century they lived north-east of the Caspian, and the steppes on the left of the Irtis bore their name. Pressed by the Kalmüks, a Mongolic tribe, the Nogáis advanced westward as far as Astrachan. Peter I. transferred them thence to the north of the Caucasian mountains, where they still graze their flocks on the shores of the Kuban and the Kuma. Their chief clans are the Kasbulat, Kipkak, Mangut, Yedisan, Gambulat, Yedikul and Naurus. Between the rivers Hots and Laba, the Mansur-ogli, and between the Terek and Kuma, the Kara-Nogai, Yedikul, Yedisan, and Gambulat. One horde, that of Kundur, remained on the Volga, subject to the Kalmüks.

Another tribe of Turkish origin in the Caucasus are the Bazianes. They now live near the sources of the Kuban, but before the fifteenth century within the town Magari, on the Kuma. Bazianes.

A third Turkish tribe in the Caucasus are the Kumüks on the rivers Sunga, Aksai, and Koisu: now subjects of Russia though under native princes. Kumüks.

A grammar of Tataric dialects, as spoken in the Caucasus, was published at Tiflis in 1848 by Makarow. It is written in Russian. An account of it is given by Professor Boehtlingk in the Mélanges Asiatiques, i., p. 127. It comprises the dialects of the Nogáis, the Kumüks of Aderbigan, with others:—showing where they deviate in pronunciation or grammatical peculiarities from the general rules of Turkish or Tataric grammar.

The southern portion of the Altaic mountains has long been inhabited by the Baskirs, a race considerably mixed with Mongolic blood, savage and ignorant, subjects of Russia, and Mahometans by faith. Their land is divided into four Roads, called the Roads of Siberia, that of Kasan, of Nogai, and of Osa, a place on the Kama. Among the Baskirs, and in villages near Ufa, is now settled a Turkish tribe, the Meskerāks who formerly lived near the Volga. Baskirs.

The tribes near the Lake of Aral are called Kara-Kalpak. They are subject partly to Russia, partly to the Khans of Khiva.

Tatars of Siberia.

The Turks of Siberia, commonly called Tatars, are partly original settlers, who crossed the Ural, and founded the Khanat of Sibir, partly later colonists. Their chief towns are Tobolsk, Yeniseisk, and Tomsk. Separate tribes are the Uranhat on the Kulym, and the Barabas in the steppes between the Irtis and the Ob.

The dialects of these Siberian Turks are considerably intermingled with foreign words, taken from Mongolic, Samoïedic or Russian sources. Still they resemble one another closely in all that belongs to the original stock of the language.

Yakuts.

In the north-east of Asia, on both sides of the river Lena, the Yakuts form the most remote link in the Tataric chain of languages. Their male population has lately risen to 100,000, while in 1795 it amounted only to 50,066. The Russians became first acquainted with them in 1620. They call themselves Sakha, and are mostly heathen, though Christianity is gaining ground among them. According to their traditions, their ancestors lived for a long time in company with Mongolic tribes, and traces of this can still be discovered in their language. Attacked by their neighbours, they built rafts and floated down the river Lena, where they settled in the neighbourhood of what is now Yakutzk. Their original seats seem to have been north-west of Lake Baikal. Their language has preserved the Tataric type more completely than any other Turco-Tataric dialect. Separated from the common stock at an early time, and removed from the disturbing influences to which the other dialects were exposed, whether in war or in peace, the Yakutic has preserved so many primitive features of Tataric grammar, that even now it may be used as a key to the grammatical forms of the Osmanli and other more cultivated Tataric dialects.

Kirgis.

Southern Siberia is the mother country of the Kirgis, one of the most numerous tribes of Turco-tataric origin,

The Kirgis lived originally between the Ob and Yeniseï, where Mongolic tribes settled among them. At the beginning of the seventeenth century the Russians became acquainted with the Eastern Kirgis, then living along the Yenisei. In 1606 they had become tributary to Russia, and after several wars with two neighbouring tribes, were driven more and more south-westward, till they left Siberia altogether at the beginning of the eighteenth century. They now live at Burut, in Chinese Turkestan, together with the Kirgis of the "Great Horde," near the town of Kasgar, north as far as the Irtis.

Another tribe is that of the Western Kirgis, or Kirgis-Kasak, who are partly independent, partly tributary to Russia and China.

Of what are called the three Kirgis Hordes, from the Caspian Sea East as far Lake Tenghiz, the Small Horde is fixed in the West, between the rivers Yemba and Ural; the Great Horde in the East; while the most powerful occupies the centre between the Sarasu and Yemba, and is called the Middle Horde. Since 1819 the Great Horde has been subject to Russia. Other Kirgis tribes, though nominally subject to Russia, are really her most dangerous enemies.

Turks of Asia Minor and Europe.

The Turks of Asia Minor and Syria came from Khorasan and Eastern Persia, and are Turkman, or remnants of the Selguks, the rulers of Persia during the Middle Ages. The Osmanli, whom we are accustomed to call Turks par excellence, and who form the ruling portion of the Turkish empire, must be traced to the same source. They are now scattered over the whole Turkish empire in Europe, Asia and Africa, and their number amounts to between eleven and twelve millions. They form the landed gentry, the aristocracy, and bureaucracy of Turkey, and their language, the Osmanli, is spoken by persons of rank and education, and by all government authorities in Syria, in Egypt, at Tunis, and at Tripoli. In the southern provinces of Asiatic Russia, along the borders of the Caspian, and through

the whole of Turkestan, it is the language of the people. It is heard even at the Court of Teheran, and understood by official personages in Persia.

Rise of the Osmanlis.

The rise of this powerful tribe of Osman, and the spreading of that Turkish dialect which is now emphatically called the Turkish, are matters of historical notoriety. We need not search for evidence in Chinese annals, or try to discover analogies between names that a Greek or an Arabic writer may by chance have heard and handed down to us, and which some of these tribes have preserved to the present day. The ancestors of the Osman Turks are men as well known to European historians as Charlemagne or Alfred. It was in the year 1224 that Soliman-shah and his tribe, pressed by Mongolians, left Khorasan and pushed westward into Syria, Armenia, and Asia Minor. Soliman's son, Ertoghrul, took service under Aladdin, the Selǧuk-Sultan of Iconium (Nicaea), and after several successful campaigns against Greeks and Mongolians, received part of Phrygia as his own, and there founded what was afterwards to become the basis of the Osmanic empire. During the last years of the thirteenth century the Sultans of Iconium lost their power, and their former vassals became independent sovereigns. Osman, after taking his share of the spoil in Asia, advanced through the Olympic passes into Bithynia and was successful against the armies of the Emperors of Byzantium:—and Osman became henceforth the national name of his people. His son, Orkhan, whose capital was Prusa (Bursa), after conquering Nicomedia (1327), and Nicaea (1330), threatened the Hellespont. He took the title of Padishah, and his court was called the "High Porte." His son, Soliman, crossed the Hellespont (1357), and took possession of Gallipoli and Sestos. He thus became master of the Dardanelles. Murad I. took Adrianople, 1362, made it his capital, conquered Macedonia, and after a severe struggle, overthrew the united forces of the Slavonic races, south of the Danube, the Bulgarians, Servians, and Kroatians, in the battle of Kossova-polye

(1389). He fell himself, but his successor Bayazeth, followed his course, took Thessaly, passed Thermopylae, and devastated the Peloponnesos. The Emperor of Germany, Sigismund, who advanced at the head of an army, composed of French, German and Slavonic soldiers, was defeated by Bayazeth on the Danube in the battle of Nicopolis, 1399. Bayazeth took Bosnia, and would have taken Constantinople, had not the same Mongolians, who in 1244 drove the first Turkish tribes westward into Persia, threatened again their newly acquired possessions. Timur had grasped the reins, fallen from from the hands of *K*ingis-khán: Bayazeth was compelled to meet him, and suffered defeat (1402) in the battle of Angora (Ankyra) in Galatia.

Europe now had respite, but not long; Timur died, and with him his empire fell to pieces, while the Osmanic army rallied again under Mahomet I. (1413), and re-attained its former power under Murad II. (1421.) Successful in Asia, Murad sent his armies back to the Danube, and after long continued campaigns, and powerful resistance from the Hungarians and Slaves under Hunyad, he at last gained two decisive victories; Varna in 1444, and Kossova in 1448. Constantinople could no longer be held, and the Pope endeavoured in vain to rouse the chivalry of Western Europe to a crusade against the Turks. Mahomet II, succeeded in 1451, and on the 26th of May, 1453, Constantinople, after a valiant resistance, fell and became the capital of the Turkish empire.

Four hundred years have since elapsed, and it is now no longer the power, but the weakness of the Turks, which forms the terror of Europe. The vacuum which was created by the decay of the Byzantine empire, in the political system of Europe, filled for a time by the Turks, begins to make itself felt again, and concomitant pressure from all sides has brought on the events we are called to witness.

It is no easy matter to acquire a perfect knowledge

of Turkish. In order to speak, to read, and to write it with ease, elegance, and correctness, we must in reality learn three languages, Arabic, Persian, and Turkish, each built on a different system of grammar, the Arabic belonging to the Semitic, the Persian to the Arian, and the Turkish to the Turanian family of speech. But few, even of the most learned Turks, command this full knowledge of their language, no more perhaps than in England possess a knowledge of Latin, Anglo-Saxon, and Norman-French. Divested of its foreign elements, few languages are so easy, so intelligible, and I might almost say, so amusing as Turkish. It is real pleasure to read the Turkish grammar, even though one may have no wish to acquire it practically. But the ingenious manner in which the numerous grammatical forms are brought out, the regularity which pervades the system of declension and conjugation, the transparency and intelligibility of the whole structure must strike all who have a sense for that wonderful power of the human mind which has displayed itself in language. Given so small a number of graphic and demonstrative roots as would not suffice to express the commonest wants of human beings, and to produce an instrument that shall render the faintest shades of feeling and thought;—given a vague infinitive or a stern imperative,—and to derive from it such moods as an optative or subjunctive, and tenses as an Aorist or Paulo-post Future;—given incoherent utterances, and to arrange them into a system where all is uniform and regular, all combined and harmonious—such is the work of the human mind which we see realized in "language." But in most languages nothing of this early process remains visible, and we hardly know whether to call them the work of nature or of art. They stand before us like solid rocks, and the microscope of the philologist alone can reveal the remains of organic life which compose them.

Turkish Grammar.

But in the grammar of the Tataric languages we have before us a language of perfectly transparent structure, and a grammar whose inner workings we can

study, as if watching the building of cells in a crystal beehive. An eminent Orientalist remarked "we might imagine Turkish to be the result of the deliberations of some eminent society of learned men;" but no such society could have devised what the mind of man produced, left to itself in the steppes of Tatary, and guided only by its innate laws, or by an instinctive power as wonderful as any within the realm of nature.

Let us examine a few forms. "To love," in the most general sense of the word, or love, as a root, is in Turkish sev. This does not yet mean "to love," which is sevmek, or "love" as a substantive, which is sevgu, or sevi; but it only expresses the general quality of loving in the abstract. This root, as we remarked before, can never be touched. Whatever syllables may be added for the modification of its meaning, the root itself must stand out in full prominence, like a pearl set in diamonds. It must never be changed or broken, assimilated or modified, as in the English I fall, I fell, I take, I took, I think, I thought, and many similar. With this one restriction, however, we are free to treat it at pleasure. Turkish conjugation.

Let us suppose we possessed nothing like our conjugation, but had to express such ideas as I love, thou lovest, and the rest for the first time arising in the mind. Nothing would seem more natural now than to form an adjective or a participle, meaning "loving," and then add the different pronouns, as I loving, thou loving, &c. Exactly this the Turks have done. We need not inquire at present how they produced what we call a participle. It was a task by no means facile as we now conceive it, nor is it possible in every case to trace a process essentially complicated. In Turkish, one participle, corresponding to ours in ing, is formed by er. Sev+er, would, therefore, mean lov+er or lov+ing. Thou in Turkish is sen, and as all modificatory syllables are placed at the end of the root, we get sev-er-sen, thou lovest. You in Turkish is siz; hence sev-er-siz, you love. In these cases the pronouns

and the terminations of the verb coincide exactly. In other persons the coincidences are less complete, because the pronominal terminations have sometimes been modified, or, as in the third person singular, sever, dropped altogether as unnecessary. A reference to other cognate languages, however, where either the terminations or the pronouns themselves have maintained a more primitive form, enables us to say that in the original Tataric verb, all persons of the present were formed by means of pronouns appended to this participle sevor. Instead of "I love, thou lovest, he loves," the Tataric grammarian says, "lover-I, lover-thou, lover."

But these personal terminations are not the same in the imperfect as in the present.

PRESENT.	IMPERFECT.
Sever-im I love	sever-di-m, I loved.
Sever-sen	sever-di-n'.
Sever	sever-di.
Sever-iz	sever-di-k (miz).
Sever-siz	sever-di-n'iz.
Sever-ler	sever-di-ler.

We need not inquire as yet into the origin of the di, added to form the imperfect; but it should be stated that in the first person plural of the imperfect, a various reading occurs in other Tataric dialects, and that miz is used there instead of k. Now, looking at these terminations m, n', i, miz, n'iz, and ler, we find that they are exactly the same as the possessive pronouns used after nouns. As the Italian says fratel-mo, my brother, and as in Hebrew we can say El-i, God (of) I, *i. e.* my God, the Tataric languages form the phrases "my house, thy house, his house," by possessive pronouns appended to substantives. A Turk says,—

Bâbâ, father,	bâbâ-m, my father
Aghâ, lord,	aghâ n', thy lord.
El, hand,	el-i, his hand.
O"hlu, son,	o"hlu-muz, our son.

Anâ, mother,	anâ-n'iz, your mother.
Kitâb, book,	kitâb-leri, their book.

We may hence infer that in the imperfect these pronominal terminations were originally taken in a possessive sense, and that, therefore, what remains after the personal terminations are removed, sever-di, was never an adjective or a participle, but must have been originally a substantive capable of receiving terminal possessive pronouns; that is, the idea originally expressed by the imperfect could not have been "loving-I," but "love of me."

How then, could this convey the idea of a past tense as contrasted with the present? Let us look to our own language. If desirous to express the perfect, we say, I have loved, j'ai aimé. This "I have," meant originally, I possess, and in Latin "amicus quem amatum habeo," signified in fact a friend whom I hold dear,—not as yet, whom I *have* loved. In the course of time, however, these phrases, "I have said, I have loved," took the sense of the perfect, and of time past—and not unnaturally, inasmuch as what I *hold*, or *have* done, *is* done;—done, as we say, and past. In place of an auxiliary possessive verb, the Tataric language uses an auxiliary possessive pronoun to the same effect. "Paying belonging to me," equals "I have paid;" in either case a phrase originally possessive, took a temporal signification, and became a past or perfect tense. This, however, is the very anatomy of grammar, and when a Turk says "severdim" he is, of course, as unconscious of its literal force, "loving belonging to me," as of the circulation of his blood. Leaving, therefore, these analytical niceties, and the earlier stage of the Turanian speech, we proceed to a rapid glance at some of its further developments.

The most ingenious part of Turkish is undoubtedly the verb. Like Greek and Sanskrit, it exhibits a variety of moods and tenses, sufficient to express the nicest shades of doubt, of surmise, of hope, and supposition. In all these forms the root remains intact, and sounds

like a key-note through all the various modulations produced by the changes of person, number, mood, and time. But there is one feature so peculiar to the Turkish verb, that no analogy can be found in any of the Arian languages—the power of producing new roots by the mere addition of certain letters, which give to every verb a negative, or causative, or reflexive, or reciprocal meaning.

Sev-mek, for instance, as a simple root, means to love. By adding in, we obtain a reflexive verb, sev-in-mek, which means to love oneself, or rather, to rejoice, to be happy. This may now be conjugated through all moods and tenses, sevin being in every respect equal to a new root. By adding ish we form a reciprocal verb, sev-ish-mek, to love one another.

To each of these three forms a causative sense may be imparted by the addition of the syllable dir. Thus,

I. sev-mek, to love, becomes IV, sev-dir-mek, to cause to love.
II. sev-in-mek, to rejoice, becomes V, sev-in-dir-mek, to cause to rejoice.
III. sev-ish-mek, to love one another, becomes VI, sev-ish-dir-mek, to cause one to love one another.

Each of these six forms may again be turned into a passive by the addition of il. Thus,

I. sev-mek, to love, becomes VII, sev-il-mek, to be loved.
II. sev-in-mek, to rejoice, becomes VIII, sev-in-il-mek, to be rejoiced at.
III. sev-ish-mek, to love one another, becomes IX, sev-ish-il-mek, not translatable.
IV. sev-dir-mek, to cause one to love, becomes IX, sev-dir-il-mek, to be brought to love.
V. sev-in-dir-mek, to cause to rejoice, becomes XI, sev-in-dir-il-mek, to be made to rejoice.
VI. sev-ish-dir-mek, to cause one to love one another, becomes XII, sev-ish-dir-il-mek, to be brought to love one another.

This, however, is by no means the whole verbal contingent at the command of a Turkish grammarian. Every one of these twelve secondary or tertiary roots may again be turned into a negative by the mere addition of me. Thus, sev-mek, to love, becomes sev-me-mek, not to love. And if it is necessary to express the impossibility of loving, the Turk has a new root at hand to convey even that idea. Thus while sev-me-mek denies only the fact of loving, sev-eme-mek, denies its possibility, and means not to be able to love. By the addition of these two modificatory syllables, the numbers of derivative roots is at once raised to thirty-six. Thus,

I. sev-mek, to love, becomes XIII, sev-me-mek, not to love.

II. sev-in-mek, to rejoice, becomes XIV, sev-in-me-mek, not to rejoice.

III. sev-ish-mek, to love one another, becomes XV, sev-ish-me-mek, not to love one another.

IV. sev-dir-mek, to cause to love, becomes XVI, sev-dir-me-mek, not to cause one to love.

V. sev-in-dir-mek, to cause to rejoice, becomes XVII, sev-in-dir-me-mek, not to cause one to rejoice.

VI. sev-ish-dir-mek, to cause one to love one another, becomes XVIII, sev-ish-dir-me-mek, not to cause one to love one another.

VII. sev-il-mek, to be loved, becomes XIX, sev-il-me-mek, not to be loved.

VIII. sev-in-il-mek, to be rejoiced at, becomes XX, sev-in-il-me-mek, not to be the object of rejoicing.

IX. sev-ish-il-mek, if it was used, would become XXI, sev-ish-il-me-mek; neither form being translatable.

X. sev-dir-il-mek, to be brought to love, becomes XXII, sev-dir-il-me-mek, not to be brought to love.

XI. sev-in-dir-il-mek, to be made to rejoice, becomes XXIII, sev-in-dir-il-me-mek, not to be made to rejoice.

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XII. sev-ish-dir-il-mek, to be brought to love one another, becomes XXIV, sev-ish-dir-il-me-mek, not to be brought to love one another.

Some of these forms are of course of rare occurrence, and with many verbs these derivative roots, though possible grammatically, would be logically impossible. Even a verb like 'to love,' perhaps the most pliant of all, resists some of the modifications to which a Turkish grammarian is fain to subject it. It is clear, however, that wherever a negation can be formed, the idea of impossibility also can be superadded, so that by substituting ème for me, we should raise the number of derivative roots to thirty-six. The very last of these, XXXVI, sev-ish-dir-il-eme-mek would be perfectly intelligible, and might be used, for instance, at the present moment, if, in speaking of the Sultan and the Czar, we wished to say, that it was impossible that they should be brought to love one another.

Our review of the languages of the seat of war in the East might here be closed, because the next branch of the Turanian family, the Finnic, carries us up so far to the north of Europe and Asia, that we may hope no European army will have to march there. But while the army in the South will probably never exchange words with a Finn, many of the inhabitants of the Baltic coast, with whom the fleets will have before long to exchange shots, belong to this division of the Turanian race. And indeed so wide and wayward have been the migrations of this family, that its scattered members — Magyars or Hungarians on the Middle Danube, and Finns and Lapps on the Northern Gulf, touch either extreme on the vast line of the allied operations. We shall therefore add a few words on these nations and their early wanderings.

Finnic Branch.

It is generally supposed that the original seat of the Finnic tribes was in the Ural mountains, and their languages have been therefore called Uralic. From this centre they spread east and west: and southward

in ancient times, even to the Black Sea, where Finnic tribes, together with Mongolic and Tataric, were probably known to the Greeks under the comprehensive and convenient name of Scythians. As we possess no literary documents of any of these Nomadic nations, it is impossible to say, even where Greek writers have preserved their barbarous names, to what branch of the vast Turanian family they belonged. Their habits were probably identical before the Christian era, during the Middle Ages, and at the present day. One tribe takes possession of a tract and retains it perhaps for several generations, and gives its name to the meadows where it tends its flocks, and to the rivers where the horses are watered. If the country be fertile, it will attract the eye of other tribes; wars begin, and if resistance be hopeless, hundreds of families fly from their paternal pastures, to migrate perhaps for generations,—for migration they find a more natural life than permanent habitation,—and after a time we may rediscover their names a thousand miles distant. Or two tribes will carry on their warfare for ages, till with reduced numbers both have perhaps to make common cause against some new enemy.

During these continued struggles their languages lose as many words as men are killed on the field of battle. Some words (we might say) go over, others are made prisoners, and exchanged again during times of peace. Besides, there are parleys and challenges, and at last a dialect is produced which may very properly be called a language of the camp,—(Urdu-zebán, camp-language, is the proper name of Hindustani, formed in the armies of the Mogol-emperors)—but where it is difficult for the philologist to arrange the living and to number the slain, unless some salient points of grammar have been preserved throughout the medley. We saw how a number of tribes may be at times suddenly gathered by the command of a Kingis-khán or Timur, like billows heaving and swelling at the call of a thunderstorm. One such wave rolling on from Karakorum

to Liegnitz may sweep away all the sheepfolds and landmarks of centuries, and when the storm is over, a thin crust will, as after a flood, remain, concealing the underlying stratum of people and languages. Geologists tell us that beneath a layer of gravel, granite rocks are often concealed. And thus when we set aside the family name of Tatar, conferred by the princes of the house of *K*ingis-khán on the tribes of the Black Sea and Siberia, we recognize the tribes themselves as indubitably and purely Turkish.

Four Divisions of the Finnic Branch.

On the evidence of language, the Finnic stock is divided into four branches,

The *K*udic,
The Bulgaric,
The Permic,
The Ugric.

The Kudic Branch.

The *K*udic branch comprises the Finnic of the Baltic coasts. The name is derived from *K*ud (Tchud) originally applied by the Russians to these Finnic nations in the north-west of Russia. Afterwards it took a more general sense, and was used almost synonymously with Scythian for all the tribes of Central and Northern Asia. The

The Finns.

Finns, properly so called, or as they call themselves Suomalainen, *i. e.*, inhabitants of fens, are settled in the provinces of Finland, (formerly belonging to Sweden, but since 1809 annexed to Russia,) and in parts of the governments of Archangel and Olonetz. Their number is 1,521,515. The Finns are governed by Russia with some moderation, and their country, though apparently more swamp than soil, yields an annual surplus of revenue. The Finns are the most advanced of their whole family, and are, the Magyars excepted, the only Finnic race that can claim a station among the civilized and civilizing nations of the world. Their literature and, above all, their popular poetry bear witness to a high intellectual development in times which we may call mythical, and in places more favourable to the glow of poetical feelings than their present abode, the last refuge Europe could

afford them. These songs still live among the poorest, recorded by oral tradition alone, and preserving all the features of a perfect metre and of a more ancient language. A national feeling has lately arisen amongst the Finns, despite of Russian supremacy, and the labours of Sjögern, Lönnrot, Castrén, and Kellgren, receiving hence a powerful impulse, have produced results truly surprising. From the mouths of the aged an epic poem has been collected equalling the Iliad in length and completeness, nay, if we can forget for a moment all that *we* in our youth learned to call beautiful, not less beautiful. A Finn is not a Greek, and Wainamoinen was not a Homer. But if the poet may take his colours from that nature by which he is surrounded, if he may depict the men with whom he lives, "Kalewala" possesses merits not dissimilar from the Iliad, and will claim its place as the fifth national epic of the world, side by side with the Ionian songs, with the Mahabharata, the Shah-námeh, and the Nibelunge. This early literary cultivation has not been without a powerful influence on the language. It has imparted permanency to its form and a traditional character to its words, so that at first sight we might almost doubt whether the grammar of this language had not left the agglutinative stage, and entered into the current of inflection, with Greek or Sanskrit. The agglutinative type, however, yet remains, and its grammar shows a luxuriance of grammatical combination second only to Turkish and Hungarian. Like Turkish it observes the "harmony of vowels," a feature peculiar to Turanian languages, as explained before.

Karelian and Tavastian are dialectical varieties of Finnish.

The present civilization of Finland, its schools and university (Helsingfors), its literature and government, are rather of Teutonic than of indigenous growth. But traces of the Finnic character are visible amongst the existing race. A tone of sad resignation, broken by fantastic wildness, runs through their literature, and meditativeness has almost become their national character.

The Esthonians. The Esths or Esthonians, neighbouring on the Finns, speak a language closely allied to the Finnish. It is divided into the dialects of Dorpat (in Livonia,) and Reval. Except some popular songs it is almost without literature. Esthonia together with Livonia and Kurland form the three Baltic provinces of Russia. The population on the islands of the Gulf of Finland is mostly Esthonian. In the higher ranks of society Esthonian is hardly understood, and never spoken.

The Livonians. Besides the Finns and Esthonians, the Livonians and the Laps must be reckoned also amongst the same family. Their number, however, is small. The population of Livonia consists chiefly of Esths, Letts, Russians and Germans. The number of Livonians speaking their own dialect is not more than 5000.

The Laplanders. The Laps or Laplanders inhabit the most Northern part of Europe. They belong to Sweden and to Russia. Their number is estimated at 28,000. Their language has lately received much attention, and Castrén's travels give a description of their manners most interesting from its simplicity and faithfulness.

The Bulgaric Branch. We need not dwell on the Bulgaric branch. This comprises the *K*eremissians and Mordvinians, scattered in disconnected colonies along the Volga, and surrounded by Russian and Tataric dialects. Both languages are extremely artificial in their grammar, and allow an accumulation of pronominal affixes at the end of verbs, surpassed only by the Bask, the Caucasian, and those American dialects that have been called Polysynthetic.

The general name given to these tribes, Bulgaric, is not borrowed from Bulgaria, the present seat of war; Bulgaria, on the contrary, received its name (replacing Moesia) from the Finnic armies by whom it was conquered in the seventh century. Bulgarian tribes advanced from the Volga to the Don, and after a period, passed under the sovereignty of the Avars, on the Don and Dniepr, advancing to the Danube in 635, they founded the Bulgarian kingdom. This has retained its

name to the present day, though the Finnic Bulgarians have long been absorbed by Slavonnic inhabitants, and both brought under Turkish sway since 1392.

The third branch also, Permic, concerns us little. It comprises the idioms of the Votiakes, the Sirianes, and the Permians, three dialects of one language. Perm was the ancient name for the country between 61°—76° E. L., and 55°—65° N. L. The Permic tribes were driven westward by their eastern neighbours, the Voguls, and thus pressed upon their western neighbours; the Bulgars of the Volga. The Votiakes are found between the rivers Vyatka and Kama. Northwards follow the Sirianes, inhabiting the country on the Upper Kâma, while the Eastern portion is held by the Permians. These are surrounded on the south by the Tatars of Orenburg and the Baskirs; on the north by the Samoiedes, and on the east by Voguls, who pressed on them from the Ural. The Permic Branch.

These Voguls together with Hungarians and Ostiakes form the fourth and last branch of the Finnic family, the Ugric. It was in 462, after the dismemberment of Attila's Hunnic empire that these Ugric tribes approached Europe. They were then called Onagurs, Saragurs and Urogs; and in later times they occur in Russian Chronicles as Ugry. They are the ancestors of the Hungarians, and should not be confounded with the Uigurs, an ancient Tataric tribe mentioned before. The Ugric Branch.

The similarity between the Hungarian language and dialects of Finnic origin, spoken east of the Volga, is not a new discovery. In 1253, Wilhelm Ruysbroeck, a priest who travelled beyond the Volga, remarked that a race called Pascatir, who live on the Yaïk, spoke the same language as the Hungarians. They were then settled east of the old Bulgarian kingdom, the capital of which, the ancient Bolgari, on the left of the Volga, may still be traced in the ruins of Spask. If these Pascatir—the portion of the Ugric tribes that remained east of the Volga—are identical with the Baskir, as Klaproth supposes, it would follow that, in later times, they gave up

their language, for the present Baskir no longer speak a Hungarian, but a Tataric language. The affinity of the Hungarian and the Ugro-Finnic dialects was first proved philologically by Gyamathi in 1799.

A few instances may suffice to show this connection :—

Hungarian.	Keremissian.	English.
Atya-m,	atya-m,	my father.
Atya-d,	atya-t,	thy father.
Attya,	atya-se,	his father.
Atya-nk,	atya-ne,	our father.
Atya-tok,	atya-da,	your father.
Atty-ok,	atya-st,	their father.

Declension.

	Hungarian.	Esthonian.	English.
Nom.	vér	werri	blood
Gen.	véré	werre	of blood
Dat.	vérnek	werrele	to blood
Acc.	vért	werd	blood
Abl.	vérestöl	werrist	from blood

Conjugation.

Hungarian.	Esthonian.	English.
Lelem	leian	I find
Leled	leiad	thou findest
Leli	leiab	he finds
Leljük	leiame	we find
Lelitek	leiate	you find
Lelik	leiawad	they find

A comparative Table of the Numerals of each of the four branches of the Finnic Class will show the degree of their mutual relationship.

	1	2	3	4	5	6	7	8	9	10
Kudic, Finnish . .	yksi	kaksi	kolme	neljä	viisi	kuusi	seitesmän	kahdeksan	yhdeksan	kymmenen
Kudic, Esthonian . .	üts	kats	kolm	nelli	wiis	kuus	seitse	kattesa	üttesa	kümme
Bulgaric, *Keremissian* .	ik	kok	kum	nil	vis	kut	sim	kändüxe	endexe	lu
Bulgaric, Mordvinian .	vaike	kavto	kolmo	nile	väte	kóto	sisem	kávkso	väikse	kümen
Permic, Sirianian . .	ötik	kyk	kujim	njolj	vit	kvait	sizim	kökjâmys	ökmys	das
Ugric, Ostiakian . .	it	kat	chudem	njeda	vet	chut	tabet	nida	arjong	jong
Ugric, Hungarian . .	egy	ket	harom	negy	öt	hat	het	njolcz	kilencz	tiz

Ascending scale of the Tungusic, Mongolic, Turkic, and Finnic Branches.

We have thus examined the four chief classes of the Turanian family, the Tungusic, Mongolic, Turkic, and Finnic. The Tungusic branch stands lowest; its grammar is not much richer than Chinese, and in its structure there is an absence of that architectonic order which in Chinese makes the Cyclopean stones of language hold together without cement. This applies, however, principally to the Mangu; other Tungusic dialects spoken, not in China, but in the original seats of the Mangus, are even now beginning to develop grammatical forms.

The Mongolic dialects excel the Tungusic, but in their grammar can hardly distinguish between the different parts of speech. The spoken idioms of the Mongolians, as of the Tungusians, are evidently struggling towards a more organic life, and Castrén has brought home evidence of incipient verbal growth in the language of the Buriäts and a Tungusic dialect spoken near Nyerkinsk.

This is, however, only a small beginning, if compared with the profusion of grammatical resources displayed by the Tataric languages. In their system of conjugation, the Turkic dialects can hardly be surpassed. Their verbs are like branches which break down under the heavy burden of fruits and blossoms. The excellence of the Finnic languages consists rather in a diminution than increase of verbal forms; but in declension, Finnish is even richer than Turkish.

The Northern and Southern Divisions of the Turanian Family.

These four branches, together with the Samoiedic, constitute the Northern or Ural-Altaic Division of the Turanian family. The Southern division consists of the Tamulic, the Bhoṭíya, comprising the Gangetic and Lohitic, the Taï, and the Malay branches. These two divisions comprehend very nearly all the languages of Asia, with the exception of Chinese. A few, such as Japanese, the language of Korea, of the Koriakes, the Kamkadales, &c. remain unclassed, but in them also some traces of common origin with the Turanian languages have, it is probable, survived, and await the discovery of philological research.

Genealogical Table of the Turanian Family of Speech.

Living Languages.	Dead Languages.	Branches.	Classes.	
Dialects of the *Kapogires* (Upper Tunguska)		Western	Tungusic	Turanian Family. Northern Division.
„ Orotongs (Lower Tunguska)				
„ People of Nyerkinsk ...				
„ Lamutes (Coast of Okotsk)		Eastern		
„ Mangu (China)				
„ *Sarra*-Mongols (South of Gobi)		Eastern or Mongols Proper	Mongolic	
„ Khálkhas (North of Gobi)				
„ *Sarnigol* (Tibet and Tangut)				
„ *Kosot* (Koko-núr)	Ölöt or Kalmúks	Western-Mongols		
„ Dsungar				
„ Torgod				
„ Dürbet				
„ Aimaks (*i. e.* tribes of Persia)				
„ Tokpas (Tibet)		Northern-Mongols		
„ Buriáts (Lake Baikal)				
„ Uigurs		*Kagataic*, S.E.	Turkic	
„ Komans				
„ *Kagatais*				
„ Usbeks				
„ Turkomans		Tataric, N.		
„ People of Kasan				
„ Kirgis				
„ Baskirs				
„ Nogais				
„ Kumians				
„ Karatais				
„ Karakalpaks				
„ Meshcherlik's				
„ People of Siberia... ...				
„ Yakuts				
„ People of Derbend ...		Tataric, W.		
„ „ Adorbigan ...				
„ „ Krimea ...				
„ „ Anatolia ...				
„ „ Rumelia ...				
„ Yurazes		Northern	Samoiedic	
„ Tawgi				
„ Yenisei		Eastern		
„ Ostiako-Samoiedes ...				
„ Kamas		Ugric	Finnic (Uralic)	
„ Hungarians				
„ Voguls				
„ Ugro-Ostiakes		Bulgaric		
„ *Keromissians*				
„ Mordvins				
„ Permians		Permic		
„ Sirianes				
„ Votinks				
„ Lapps		*Kudic*		
„ Finns				
„ Esth's				

Scattered Languages of the Turanian Family.

Dialects which have become separated from the common stock at an early time, and have grown up without further intercourse, are sometimes carried away by certain individual peculiarities to an extent that effaces every sign of their common and original character. Intercourse with other nations, and a national literature preserve languages from dialectic schisms, and the perpetuation of the fancies of individual expression. Language, and particularly Turanian language, is so pliant, that it lends itself to endless combinations and complexities. Even in Turkish, so long under the influence of a literary cultivation, the number of possible forms is endless: and some are actually used in the dialects of Tataric tribes, which the literary Osmanli has discarded. Tribes that have no idea of literature or other intellectual occupation, seem occasionally to take a delight in working their language to the utmost limits of grammatical expansion. The American dialects are a well-known instance: and the greater the seclusion of a tribe, the more amazing this rank vegetation of their grammar. Perhaps we can form no correct idea with what feeling a savage nation looks upon its language; perhaps, it may be, as a plaything, a kind of intellectual amusement, a maze in which the mind likes to lose and to find itself. But the result is the same everywhere. If the work of agglutination has once commenced, and there is nothing like literature or society to keep it within limits, two villages, separated only for a few generations, will become mutually unintelligible. This takes place in America, as well as on the borders of India and China; and in the North of Asia, Messerschmidt relates, that the Ostiakes, though really speaking the same language everywhere, have produced so many words and forms peculiar to each tribe, that even within the limits of twelve or twenty German miles, conversation between them becomes extremely difficult. It must be remembered also that the dictionary of these languages is small if compared with a Latin or Greek Thesaurus. The conversation of Nomadic tribes moves

within a narrow circle, and with the great facility of forming new words, and the great inducement that a solitary life holds out to invent, for the objects which form the world of a shepherd or a huntsman,—new appellations, half-poetical perhaps or satirical, we can understand how, after a few generations, the dictionary of a Nomadic tribe may have gone, as it were, through more than one edition. These few hints I give to show from what point of view we should look upon the relationship between Nomadic dialects: prepared to find but scanty remains of their original vocabulary among tribes who after being severed from the rest, have continued for centuries without literature and without tradition, in the fastnesses of the Pyrenees, the unapproachable valleys of Mount Caucasus, or the solitary Tundras of Northern Europe.

After these preliminary remarks, we proceed at once to a consideration of the Caucasian dialects, one of the outstanding and degenerated colonies of the Turanian family of speech.

Caucasian Languages.

The first scholar who supplied information on the languages spoken in the Caucasus, was Klaproth. His travels, undertaken under the auspices of the Russian government, fall in the years 1807 and 1808, and their results were published in several works, as "Travels in the Caucasus and Georgia;" "Archives for Asiatic Literature, History and Languages," and "Asia Polyglotta."

He drew a distinction between the Caucasian tribes, properly so called, who have lived in their present seats from time immemorial, and other tribes now settled there, but known to be later immigrants, the Ossetes, and the Georgians;—and Turkish tribes, the Bazianes and others.

Georgic Branch.

The Georgians occupy the larger portion of the Caucasian territory. Their frontiers are the river Alazani in the east, the Black Sea on the west; the Caucasian mountains on the north; and the river Kur, the mountains of Karabagh, Pambaki, and Kildir in the

south. They immigrated from the south-east; and their traditions, framed on Christian models, assign the country south of the Kur, to Karthlos, son of Thargamos, and great-grandson of Japhet, the reputed ancestor of the Georgians.

The Georgians are divided into four branches.

Georgian. 1. The Georgians proper, called also Grusians or Karthuli, inhabit Karthli, Khaethi and Imerethi, and extend westward to the river Tsenis-tskali. The Psawi and Gudamakari in the high Caucasian mountains, east of the river Aragwa, belong to the same branch.

Mingrelian. 2. The inhabitants of Mingrelia, Odisi, and Guria. Their country is the old Colchis, and their language most closely allied with the Lazian.

Suanian. 3. The Suans, or, as they call themselves, Swan (not Shnau), inhabit the southern slopes of the Caucasian Alps, where they rise from the Black Sea and cross the Isthmus from west to east. Their country lies west of the Mount Guman-taw, along the rivers Tsenis-tskali, Enguri, and Egrisi. Part of the Suans are independent; others are under the rule of Mingrelian princes: none as yet subject to Russia. The district of Lekkum, on the Tsenis-tskali, is inhabited by Georgians; also the district of Raga, in the Rion-basin. Both are governed by Russia. These Georgians are called Imerians, and all the country west of the Meshian mountains, goes by the name Imerethi. The eastern tribes of the Suans are mixed with Os; and those further east, the Psawi, Hevsurs, and Thusi, along the sources of the Eastern Aragwa, the Alazan, and the Andian Koisu, are mixed with Kek tribes, and have lost almost all sign of Georgian descent.

Ptolemy knew the Suans as Suano-Kolchi. Their language is peculiar on many points, if compared with Mingrelian and Lazian: but the coincidences in roots, words, and grammatical forms are sufficiently numerous to give it a place in the Georgian family.

Lazian. 4. The Lazes, in the Sangakat of Lazistan, belonging

to the Pashalik of Trebizond. Their language is spoken along the coast of the Black Sea from the Promontory of Kyemer Burnu to the mouth of the *K*orok. In the south it extends only a few leagues from the coast into the interior, while in the north the Lazian is spoken as far east as the watershed of the *K*orok, and even beyond. At Batum, which belongs to the San*g*akat of Lazistan, the Grusian dialect of Guria is spoken; at Trebizond—Turkish, Greek, and Armenian: but there is no distinct Lazian dialect for Trebizond, as Klaproth asserts, though Lazes from all parts of Lazistan are gathered within that city.

In the Middle Ages there was a powerful Lazian kingdom, comprehending the whole of Imerethi. The Lazes afterwards became subordinate to the princes of Grusia: but when these were conquered by the Turks in 1580, every valley of Lazistan declared itself independent under small princes, who were continually engaged in warfare and mutual depredation. Not quite twenty years ago Lazistan was conquered by Osman Pasha and incorporated with Turkey. The inhabitants are Mahometans; their alphabet is Turkish; and Turkish is frequently spoken in their valleys.

These four branches speak dialects different, but decidedly cognate, with many varieties in each valley, consisting mainly in the words. Their grammatical system is throughout identical, and connects the language east and west of the Caucasian watershed, into one family. The mountains that form the Isthmus between the Black Sea and the Caspian Sea, are no barrier between the languages they geographically divide. On the east the mountains rise gently, and open many passes towards the western coast. It is difficult to say whether Georgic dialects were ever spoken on the coast of the Caspian Sea, but from the river Alazani westward they form an uninterrupted chain across the entire Isthmus. Among them, two, Lazian and Mingrelian, agree so much both in words and grammar, that they may formerly have been but one

language, as French and Italian. The people themselves are fully aware of the great similarity of their idioms, but they would deny all connection with the Suanian. Their relation with this dialect is indeed more distant; not so much, however, as not to disclose the traces of a common family type, when more carefully examined and compared.

Aboriginal Languages.

The aboriginal inhabitants of the Caucasian territory are divided into three branches,

1. Eastern, or Lesghi.
2. Middle, or Mits*g*eghi.
2. Western, or *K*erkessian and Abasian tribes.

Lesghic Branch.

Lesghistan, or the country of the Lesghi, also called Daghestan, or the mountain-country, lies between the rivers Koisu, Alazani, and the Caspian Sea. The Lesghi or Leski, are called Lekhi by the Georgians, Leksi by the Armenians, and Leki by the Ossetes, and may therefore be the same as the "Legae" mentioned by Strabo.

The inhabitants of Lesghistan do not call or esteem themselves one people, and according to Klaproth, not less than four different languages are spoken in this small country. These are:—

Avarian Language.

1. Avarian, spoken in the districts of *H*undsag, or Avar, Käseruk, Hidatle, Mukratle, Ansokul, Kara*h*le, Gumbet, Arrakan, Burtuna, Anzu*h*, Tebel, Tumurga, A*h*ti, Ruthul, *K*ari and Belakan, amongst the Andi, and at Kabu*k*. It is subdivided into various dialects. The frontiers of the Avarian are, the river Aksai on the west; the mountains south of the Aksai, Endery and Tilbak in the north; the rivers Koisu in the east; and the Upper Samur and Mount *S*adagh in the south.

The language of the districts Dido and Unso on the Upper Samur, though mixed with other Caucasian words, belongs to the Avarian division.

Kasikumükian Language.

2. The language of the Kasikumüks, spoken in various dialects in Kara-kaitak and Tabaseran. Its western frontiers are the river Koisu; southern, the

river Gurieni; the promontories of Tabaseran and North Daghestan on the east; and the sources of the Osen to the north. On the coast of the Caspian Sea Tatar tribes have settled in considerable numbers, and north of Derbend we find not less than twelve Turkman villages, the Kaitak. Again in the north and east of the Caucasian Isthmus, numerous Tatar settlements exist: dating perhaps from the time of *K*ingis-khán. They belong to the Nogai-Tatar, and in some places preserve that name.

3. The language of Akuska, spoken also in Tsudakara and Kubiki, and in the Alps between the Koisu, the Upper Manas-rivers and the sources of the Buam. Akuskian Language.

4. The language of Kura in south Daghestan. Kurian Language.

The Lesghians are Mahometans, and like most Caucasians, belong to the orthodox sect of the Sunites. The Islam made little progress in the Caucasus in early times, except on the Eastern coast, which is open to Persian influence, particularly the portion known under the name of Daghestan. It was only when compelled to surrender the Krimea to Russia, and after the fall of Kuban (now *K*ernomoria) before the Czar, that the Porte found it expedient to strengthen its political and religious hold on the people of the Caucasus as a barrier against Russian influence. Since that time several prophets, Mursids or teachers, have risen in the Caucasus and inflamed their flocks against the Giaour and the Muscovite. Their chief object is to establish a feeling of common interest, and of national and religious unity among these tribes kept asunder unfortunately by mutual feuds, difference of language, and national prejudices. The name of Mahomet Mansur, taken prisoner in 1791, and never heard of since his confinement in the fortress of Schlüsselburg, the name of Kasi-Mollah, who fell with the fortress of Himri in 1832; of Hamsad Beg, murdered in 1834, and Shamyl, the living hero, rouse dreadful recollections in the minds of Russian officers.

Mitsgeghic Branch.

II. The language of the Mitsgeghi, a race sometimes called Kistian, is spoken west and north-west of the Lesghian. Its frontiers are,—in the west, the Upper Terek; north, the Little Kabardah and the river Sunga; south, the snowy heights of the Caucasus which separates the Mitsgeghi Proper from the Hevsurs, Psawi, Gudamakaris, and from Khahethi; eastward, the Upper Yahsai and Endery. Some mixed Mitsgeghian tribes, as the Thusi, live south of the mountains near the sources of the Alazani.

The Mitsgeghi, or as the Russians pronounce it, Mitshik, are again divided into three branches.

Galgai.

The first comprises the Galgai, Halha or Ingus, who call themselves Lamur, *i. e.*, mountaineers. They inhabit the country on the rivers Kumbalei, Sunga and Salgir or Asai.

Karabulak.

The second comprises the Karabulak, or Aristoyai, as they are called by the *Kek*entsi: but in their own language named Arshte. They live in the valley of the Martan-river.

Kek.

The third consists of the *Kek*, or as the Russians name them *Kek*entsi, extending from the Karabulaks eastward to the river Yahsai. *Kek*, with the Russian termination, *Kek*entsi, derived from a village where one of the first battles between this race and the Russians took place, is sometimes, at least by Russians, used as a general name for all Mitsgeghian tribes.

The languages of these three tribes have a common type, different from the other Caucasian idioms, but approximating in grammar most to the Lesghian dialects, particularly the Kasi-Kumukian and Avarian. On the Sunga the Mitsgeghi are considerably mixed with Tatars, and several tribes, such as the Borahan, Topli, and Istissu, speak Tataric. Ingus is a name given to some *Kek* clans, east of the Terek, who border on the Karabulaks in the plains. The Ingus were formerly Christians, but are now little removed from heathenism. The rest are Mahometans, and all have acted a prominent part in the war against Russia.

III. The Western Caucasians are best known to us by the name of Circassians, Kerkessians or Abassians. They call themselves Adighé. In ancient times their seats were not only in the Western Caucasus but extended within the Krimea; and Arrian, at the beginning of the second century after Christ, mentions Ζύχοι, supposed to be the Kerkessians on the coast of the Black Sea. According to their own traditions, one of their tribes, the Kabardah, emigrated in the thirteenth century from the Kuban to the Don, and thence to the Krimea: traces of them still exist there in the plains between the rivers Kaĺa and Belbik. They afterwards returned to the Kuban, and became a powerful tribe under Kabardah princes. Kerkessic Branch.

The Kerkessians are by the Ossetes and Mingrelians called Kasaĺ, said to have been their name before the Kabardas returned from the Krimea. Kasachia was known to Konstantinus Porphyrogeneta, as the country between Sychia on the Black Sea and the Alanes. Kerkessians.

At the beginning of the sixteenth century Kerkessians inhabited the coast of the Lacus Maeotis, from the Don to the Kimmerian Bosphorus. Thence they were driven back by Russian and Tatar conquests; and the present Cossacks, who are Slavonic, are supposed by Klaproth to be of mingled Kerkessian and Russian blood.

The name of the Kerkessians or Circassians on the coast of the Black Sea, by the north-western extremity of the Caucasian mountains, has been known in Europe particularly since 1836, after the capture of the English ship Vixen, and through their resistance against Russia, whose previous operations had been mainly directed against the east of the Caucasian isthmus. Greek writers, however, recognized the Kerkessians, settled on their present territory, and their name is a corruption of the ancient "Kerketoi." In later times the Greeks place the Zychoi on the coast, and the Kerketoi further inland. At present the Kerkessians on the sea-coast, and south of the Kuban, distin-

guish themselves by the name of "Adighé," while those of the interior, in the Kabardah, south of the Malka and along the Terek, are properly called *K*erkessian. The Kabardah was one of the first districts in the Caucasus conquered by Russia. The inhabitants are Mahometans, and the Adighé also belong mostly to the Islam, though traces of their former Christian and heathen practices still remain among them. The Kabardah, east of the Elburs, south of the Malka, and extending west beyond the Terek as far as the sources of the Sun*g*a, is divided into Great or Western, and Little or Eastern Kabârdah. The northern frontier of the Adighé is the Kuban. They inhabit the mountains from the sea to 58° east longitude, and on the northern side of the range, here called the Black or Ahmed Mountains, they extend even to 59° east longitude. The tribes which have maintained their independence are the Nato*h*ua*g*, *S*apsu*h*, Abadse*h*, and part of the Mo*h*os and Besle. Subject to Russia are the B*s*edu*h*, Hattukai, Temirgoi, and Yegorokoi; all tribes considerably reduced in number.

Abassians. The Abassians have occupied their present seats on the Black Sea at least since the Christian era. Arrian calls them Abasci, the Georgians Ab*h*asi and their country Ab*h*asethi: the Russians Ab*h*as, or *G*igeth. They name themselves Absne. They are divided from the *K*erkessians, on the north, by the river Kapoeti; from the Mingrelians, in the south, by the river Enguri, or, according to Rosen, by the small river Erthi-tskali. Eastward they are conterminous with the Suanes. Some Abassians live between the Upper Kuban, the Kuma, and the Malka.

The chief Abassian tribes in the northern parts of the Caucasus, and south of the Kuban, lie from east to west; the Besilbai, Midawi, Barrakai, Kasilbeg, *K*egreh, Ba*h*, Tubi, Ubu*h*, Bsubbeh, Abase*h*, and Ne*k*kua*g*a.

The Abassians on the right of the Kuban, as far as Podkumok, are Russian subjects; on the left, near the Little In*g*ik, they are still independent. Named by

themselves Tapanta, they are called Baskeh by Kerkessians, Alti-Kesek Abasi by the Tatars.

Although Russian troops occupy numerous forts on the coast, and have there succeeded in subduing some tribes as the Zibeld, yet no stranger, least of all a Russian, can venture many miles away from the coast, the Abassian tribes being the fiercest of the Caucasus. The Russians hold what they call the Little Abadsa; Abadsa being the Russian name of the country north of the mountain ridge, of which the Little Abadsa is the eastern portion. The Ubyh, a clan of highlanders in the north-west, who have made themselves formidable to the Russians, are probably the same as the Ubih or Ubuh, of Abassian origin. The Abassians are darker than the Kerkessians. Some call themselves Christian, others Mahometan.

The following is an approximate statement of the Caucasian population:

Kerkessians	280,000
Abassians	140,000
Ossetes	60,000
Georgians	50,000
Mitsgeghians	110,000
Lesghians	400,000
Tatars	80,000
	1,200,000

Historical recollections connected with the languages of the seat of war.

How then, it may be asked, should a man learn all these languages? Cardinal Mezzofanti, at the time of his recent death, spoke not less than fifty-eight; but even this number would not suffice to carry a man through all the dialects spoken along the Danube, the Black Sea, the Caspian Sea, and in the Russian Empire at large. And most of these cannot be learned from Grammars, either because none exist; or if existing, are frequently written in a language which would have to be learned first, as Russian, German, or Armenian. The Caucasus

is called by the Persians "the Mountain of Languages," and the diversity of dialects spoken there in every valley has been the chief obstacle to a united resistance on the part of the Caucasian tribes against Russia. The south-east of Europe has indeed long been notorious as a Babel of tongues. Herodotus* (iv. 24) tells us that the caravans of Greek merchants, following the course of the Volga upward to the Ural Mountains, were accompanied by seven interpreters, speaking seven different languages. These must have comprised Slavonic, Tataric, and Finnic dialects, spoken in those countries at the time of Herodotus as at the present day. In yet earlier times the South-east of Europe was the first resting-place for the nations who transplanted the seeds of Asia to European soil. Three roads were open to their North-westward migrations. One, east of the Caspian Sea and West of the Ural Mountains, leading to the North of Asia and Europe. Another, on the Caucasian Isthmus, whence they would advance along the northern coast of the Black Sea, and following the course of the Dniepr, Dniestr, or Danube, be led into Russia and Germany. A third road was marked by the Taurus through Asia Minor, to where the Hellespont marks the "path of the Hellenes" into Greece and Italy. While the main stream of the Arian nations passed on, carrying its waves to the northern and western shores of Europe, it formed a kind of eddy in the Carpathian Peninsula, and we may still discover in the stagnating dialects North and South of the Danube, the traces of the flux and reflux of those tribes who have since become the ruling nations of Europe. The barbarian inroads, which from the 7th century before to the 15th century after Christ, infested the regions of civilization and led to the destruction of the Greek and Roman Empires, followed all the

* An interesting and lucid account of the early inhabitants of Russia, founded on the researches of Safarik and others, is found in a pamphlet by Kurd de Schloezer, "Les premiers Habitants de la Russie," Paris, 1846.

same direction. The country near the Danube and the Black Sea may be called the battle-field of Asia and Europe. Each language settled there on the confines of civilization and barbarism, recalls a chapter of history.

The Ossetic in the Caucasus reminds us of the Scythian Empire in the 7th century before Christ, and of the Median colony of the Sauromatae, then transplanted to the Tanais.

The Greek names of cities on the coast of the Black Sea remind us of their foundation at the same period; when the terror of the Cimmerians had subsided, and their conquerors, the Scythians, had in turn been annihilated by the Medians; 606 B.C. It was then that the name Axine—"the Inhospitable Sea," passed into the Euxine—"the Hospitable." Sinope, destroyed by the Cimmerians, was rebuilt in 632; Odessa was founded in 572, B.C.

Modern Greek, still spoken in Asia Minor and Hellas, recalls the whole history of Greece, the decline of Byzantium, and the latter war of independence.

Wallachian, again, speaks of the Roman Empire, its wide-spread colonies, and its final annihilation by Teutonic and Slavonic armies.

Hungarian transports us to the murderous forays of Attila and his Huns in the 5th century, when it struck roots in soil covered with German, Roman, and Mongolic blood.

The Bulgarian brings back, at least by name, the period when Finnic races founded the Bulgarian Kingdom in the ancient Moesia (635, A.D.). Their name remained; though by the year 800 their language and nationality had been fully absorbed by the Slavonic inhabitants of the country.

At the end of the 12th century the Bulgarian Kingdom was involved in long protracted wars with the Hungarians; and when these two nations, both of Turanian origin, had weakened themselves by successive victories and defeats, a third Turanian race knocked at

the gates of Europe, and defeated nations that, united, might have repulsed the Turks of Osman. The Turkish language, now spoken in all the important cities of Turkey, and even in Africa and Asia, regions where its sound was unheard before the 15th century, teaches an historical lesson which should make us pause before we deny to the Turanian race the energy of conquest and the power of organization. While the Turkish emphasizes these latest conquests of Tataric tribes in Europe, the Tatar dialects spoken on the Black Sea, in the Dobrudsha, the Krimea, and along the Volga, remind us of the earlier achievements of the armies of *K*ingiskhán and his successors, of the "Golden Horde," and the Mongolian yoke which Russia bore through centuries.

Finally, the Slavonic languages, spoken over so large an area, and in dialects so closely allied, excite an interest not confined to their past alone. The nations that speak them, on the confines of Asia and Europe, may have great destinies to fulfil in the long future; they have means at their command vast as any European nation, and if they can throw out of their system the bastard blood of a Mongolian nobility, and resist the poison of a premature civilization, their history and literature may rise high on the horizon of Europe, and restore to "Slava" its original meaning of "good report and glory."

List of grammars, dictionaries, dialogues, &c.

The best introduction to a knowledge of the Slavonic languages is Russian. For practical purposes this will be most desirable to our officers, and more available than an acquaintance with the minor Slavonic dialects. The following books will be found useful for studying Russian:—

Reiff's Russian Grammar, or Principles of the Russian language for the use of Englishmen, with synoptical tables for the declensions and conjugations, graduated themes or exercises for the application of the grammatical rules, the correct construction of these

exercises, and the accentuation of all the Russian words. 8vo., 1853. 4*s*.

Reiff's Dictionary of the Russian, French, German, and English Languages. Square 8vo., 1853. 8*s*.

Dictionary of the Russian and English Languages. 16mo. stereo. Leipzig. 3*s*. (More portable.)

Heym, (J.) Dictionnaire des Langages Russe, Française, et Allemande, 3 vols. 8vo., Leipzig. 1844. 18*s*.

Hamoniere, (G.) Dialogues Russes et Français. 8vo. 1816. 3*s*. 6*d*.

It is essential that those who wish to learn Russian should begin by familiarizing themselves with the alphabet. This alphabet has been one of the greatest barriers between Russia and the intellectual world of Europe, but there is no hope of its being given up at present. On the contrary, it has been the policy of Petersburgh to maintain and to extend it as much as possible. A comparative table of the Russian characters, both written and printed, has been published by Major T. B. Jervis, to assist in deciphering Russian maps and documents.

For Bulgarian, the only available grammar is Kyriak Cankof, Grammar of the Bulgarian Language. Royal 8vo., Vienna, 1852. 5*s*. 6*d*. The grammar is written in German, the Bulgarian words translated in Roman letters. It contains useful exercises and dialogues. There is no modern Bulgarian literature, except a few religious books imported from Russia. In 1840, a Bulgarian translation of the New Testament was printed by the British and Foreign Bible Society. Translations of the Old or New Testament, which exist in almost all languages, will indeed in all cases be found very useful for a first attempt in reading.

A Bulgarian grammar in English was published by E. Riggs, an American Missionary at Smyrna; but whether it is obtainable I cannot say.

For Illyrian, we have Berlic's Grammar of the

Illyrian Languages, as spoken in the Southern Slavonic countries, in Servia. Bosnia, Dalmatia, Kroatia, and by the Illyrians and Servians in Hungary and in the Vojvodina. Agram, 1849. 6*s*. It is written in German but printed in Roman characters, and contains useful dialogues.

Richter and Bellmann, Dictionary of the Illyrian and German, and German and Illyrian Languages, for the use of Germans and Illyrians in Croatia, Slavonia, Syrmia, Dalmatia, Bosnia, Servia, Albania, Ragusa, Montenegro, the Herzegovina, the Banat, and Hungary. Vienna, 1839.

Voltiggi, (I.) Illyrian, Italian, and German Dictionary and Grammar. Thick 8vo., (610 pp.) Vienna. 6*s*. 6d.

Principj Elementari della Grammatica Illirica, premessi al dizionario Italiano, Latino, Illirico, del P. Ardelia della Bella, ed ora di nuovo pubblicati. Ragusa, 1827.

Illyrian, as we saw, was used as a general name to comprehend all the dialects of the South Slavonians, with the exception of Bulgarian. Servian also is sometimes used in this general sense. Of all the dialects spoken in Servia, Bosnia, Montenegro, Slavonia, and Dalmatia, the Kroatian is perhaps the most independent, yet is only one dialect of the language common to all Illyrians. Russians learn these dialects with great ease, inasmuch as they resemble Russian more than any other Slavonic language.

Servian.

Wuk Stephanowitsch, small Servian Grammar, translated into German by Jacob Grimm. 8vo., Berlin, 1824. 2*s*. 6*d*.

Wuk Stephanowitsch, Servian, German, and Latin Dictionary. 8vo., Vienna, 1818. 22*s*.

New Testament in Servian translated by S. Wuk. 8vo., 1848. 9*s*. 6*d*.

Wuk, Servian Proverbs in Servian. Alphabetically arranged. 8vo., 1850. 6*s.*

Milutinovitsch. Songs of the Montenegrians, in Servian. 8vo. 5*s.*

Kroatian. Gyurkovechky, (S.) Kroatian Grammar. 8vo. Ofen. 1825.

Slovenian.

Murko, (A. J.) German Slovenian, and Slovenian German Dictionary, according to the dialects of the Slovenes in Styria, Carinthia, Carniolia, and the West of Hungary. 2 vols., 8vo. Gratz, 1833. 10*s.* 6*d.*

Kopitar, Grammar of the Slavonic Language in Carniolia, Carinthia, and Styria. 8vo. Laibach, 1808. 5*s.*

Murko, Slovenian Grammar. 8vo. Gratz, 1843. 2*s.* 6*d.*

Weissenthurn, (Fr. V.) Saggio Grammaticale Italiano-Cragnolano. 8vo. Trieste, 1811. 6*s.*

The Western Slavonic dialects will be of less practical importance, with the exception perhaps of Polish.

Frings, (M. T.) Polish, French, and German Dialogues. 8vo. Lemberg, 1847. 3*s.*

There is a Polish Dictionary with explanations in thirteen other Slavonic dialects; 6 vols., 4to. Warsaw, 1807–14. £6 16*s.* 6*d.* Rather too heavy for field service.

Mongrovius, Polish-English, and English-Polish Dictionary. 2 vols., royal 8vo. Berlin, 1851. 20*s.*

Schmidt, (M.) Dictionnaire portatif. Polonais et Français. 16mo. Leipzig, 1847. 3*s.*

Bohemian.

Cebusky, (A.) Grammar of the Bohemian Language. 8vo. Vienna, 1852. 2*s.*

Bible in Bohemian. Leta Pane. Calf, 1833. 14*s.*

Dictionary, Bohemian and German. 16mo. Leipzig, stereo. 3*s.*

Slovakian.

Dianiska, (K.) Slavokian Grammar (with Dialogues and Selections). 8vo. Vienna, 1850. 4*s.*

A tabular arrangement of the four principal Slavonic dialects was published by Froehlich, (R.A.) comprehending Bohemian and Polish, Illyrian and Russian. Vienna, 1847. 8vo. 4*s.*

Classical works on the Slavonic languages in general, are—

Safarik, (P. J.) Slavonic Antiquities, translated into German. 2 vols., 8vo., 1853. 15*s.* 6*d.*

Safarik, History of the Slavonic Language and Literature. 8vo. Ofen, 1826. 10*s.* 6*d.*

Safarik, Slovansky Narodopis (Slavonic Ethnology). Praze, 1849. 8vo.

It is hardly necessary to give a list of grammars and dictionaries for acquiring a knowledge of German, Danish, and Swedish, ; as any bookseller will supply them.

In the case of the Romance languages also, it will be sufficient to mention the grammars and dictionaries for Wallachian. These are—

Alexi, (J.) Grammatica Daco-Romana sive Valachica. 8vo. Vienne, 1826. 3*s.* 6*d.*

Blacewicz, (T.) Grammar of the Daco-Romanic, Moldavian or Wallachian Language. 8vo. Lemberg, 1844. 4*s.* In German, with modern Cyrillic types. Both grammars contain dialogues.

Lesicon, Romanescu, Latinescu, Ungarescu, Nemtesou ; *i.e.*, Wallachian, Latin, Hungarian, and German. 4to. Budae, 1825. Scarce.

Vaillant, (J. A.) Vocabulaire Français—Roumain et Roumain-Français. 8. Boucoureshti, 1840. 6*s.*

Vaillant, (J.A.) Grammaire Roumane à l'usage des Français. 8, Boucourest, 1840. (Let us hope that the entrance of French and English troops into Wallachia may soon amplify this title into "à l'usage des Français et des Anglais.")

For Modern Greek, a grammar that can be recommended is—

Corpe, (H.) An Introduction to Neo-Hellenic, or Modern Greek, containing a guide to its pronunciation and an epitome of its grammar. 8vo. London, 1851. *5s.*

A Translation of the Bible into Modern Greek has lately been issued from the University Press at Oxford.

Deheque, (F. D.) Dictionaire Grec-Moderne et Français. 12mo. London, 1825. *5s.*

For a study of Albanian, little assistance can be derived from books. The best grammatical compilation hitherto is—

Xylander, (I. v.) The Language of the Albanians or Skipetars. 8vo. Frankfort, 1835. *4s. 6d.* (In German.)

An account of Albania is given by—

Leake, (W. M.) Researches in Greece. London, 4to. 1814.

And Hobhouse, (J. C.) Journey through Albania, &c. 4to. London, 1813.

The last and most comprehensive work on Albania is—

Hahn, (J. G. Von) Albanian Studies. Thick 4to. Jena, 1854. £1 10*s.*

The first part contains geographical and ethnographical notices, travels in Albania, description of customs and manners, researches on the origin of the Albanians, an account of the Albanian alphabet, and a history of the country. The second part gives a grammar of the Toskian dialect, Toskian and Geghan poems, proverbs, phrases, stories; and lastly, a dictionary, Albanian-German, and German-Albanian. An abstract of this work might be useful.

The great desideratum during the present war will, no doubt, be a knowledge of Turkish. Most officers will

probably be satisfied if they are able to speak by interjections and gestures, and succeed in making a Turk understand that they want a horse, or provisions, or directions for the road in a country not advanced to sign-posts. This can be learned from dialogues, and even without a knowledge of the Turkish alphabet. By far the best book for this purpose is—

Bianchi, (C. X.) Le nouveau Guide de la Conversation en Français et en Turc. It is so arranged, that in learning the dialogues by heart, one learns the grammar without being aware of it. An abridgment of this book, in English, would be invaluable. The Turkish should be transcribed, however, so as to suit English pronunciation.

Another work which will answer this purpose is—

Le Dragoman Turc.—Regime sanitaire Monnaies, Vocabulaire, Grammaire. 12mo. Paris, 1854. 2*s.* 6*d.* brds.

Those, however, who have taste and leisure to study Turkish should make themselves, first of all, acquainted with the Turkish alphabet. It is true, no doubt, that by means of transcription in Roman characters the grammar can be learned, without a previous knowledge of the alphabet; but in the long run more time is lost than saved by this. The Roman alphabet is better adapted to express the sounds of the Turkish language than the Arabic alphabet now used by the Turks; but until this great alphabetical revolution is accomplished—until the Turks condescend to write their language in those signs which in time must and will be the alphabet of the whole world, any one who wishes to acquire a competent knowledge of Turkish should begin with the alphabet, and impress the declensions and conjugations on his memory, in their Turkish dress. Else he will find that when he comes to read, his Romanized verbs will not answer to their Turkish originals. Then the whole must be learned again; with the discovery that by this double proceeding the learner has weakened and

confused what ought to be the most distinct in his memory, "les premières impressions de la grammaire Turque." Soldiers know best that in storming a fortress it does not answer to leave the detached works untaken; though at first they may seem to offer no resistance to advance, they are sure to open fire when least expected.

Turkish Grammars:—

Redhouse, (J. W.) Grammaire raisonnée de la Langue Ottomane. Royal 8vo. Paris, 1846. 13*s.* 6*d.* (Best; but why not repeated in English?)

Boyd, (Charles) The Turkish Interpreter, or a New Grammar of the Turkish Language. Paris, 1842. 8*s.* 6*d.*

Pfizmaier, (A.) Grammaire Turque, ou developpement de trois genres de style, l'Arabe, le Persan, et le Tartare. 8vo. Vienna, 1847. 15*s.* 6d.

Mirza A. Kazem Beg, Derbend-Nameh, or the History of Derbend; Turkish and English. 4to. St. Petersburg, 1851. 10*s.* 6*d.*

By the same author we have the only grammar of the different Tataric dialects which deviate from the Turkish standard. It is written in Russian, but a German translation has made it more accessible. The translation is not, however, altogether satisfactory.

General Grammar of the Turco-Tartaric Language, by Mirza A. Kazem Beg; translated by Dr. Julius Th. Zenker. Leipzic, 1848. 8vo. 12*s.*

For a thorough knowledge of Turkish, a previous acquaintance with Persian and Arabic is invaluable. A useful Persian Grammar is Meerza Mohammad Ibraheem's Grammar of the Persian language. 8vo. London, 1841.

For the spoken Arabic, there is

Mouhammad Ayyad el Tantavy, Sheikh. Traité de la langue Arabe vulgaire. 8vo. Leipzic, 1850. 6*s.*

The most scientific grammar is still Sylvestre de Sacy's Grammaire Arabe à l'usage des élèves de l'école

spéciale des langues Orientales vivantes. 2 vols. 8vo Paris, 1831.

Of Tungusic, Mongolic, Samoïedic, and Finnic languages, it would be superfluous to recommend grammars and dictionaries, as none of them, I suppose, will be chosen for practical study. Perhaps an exception might be made in favour of Hungarian, which has lately attracted more attention, and of which English grammars and dictionaries may be procured.

Frereych, (E.) Hungarian and English Dialogues, for the use of Travellers and Students. 8vo. Pesth, 1851. 2*s*.

Csink, Complete Practical Grammar of the Hungarian Language, with Exercises, Selections from the best Authors, and Vocabularies; to which is added a Historical Sketch of Hungarian Literature, 8vo. boards. 8*s*.

We now come to the last cluster of languages, the dialects spoken in the Caucasian Babel. Here the difficulties are greatest, and the means of acquiring a knowledge of the languages proportionably small. Not one of these numerous dialects has found as yet an English grammarian, and few have been reduced to a grammatical system in any language. Klaproth's "Asia Polyglotta" gives considerable lists of words which, as a beginning, would be found useful; but in the few cases where his collections have been checked by later travellers, they have not proved accurate and satisfactory. This applies particularly to the Georgian, and its cognate dialects, Lazian and Mingrelian. Here we have since Klaproth, the works of Brosset and Rosen—

Brosset, L'art liberal, ou grammaire Géorgienne. 8vo. Paris, 1834.

Brosset, Eléments de la langue Géorgienne. 8vo. Paris, 1837.

Klaproth, (J.) Vocabulaire et grammaire de la langue Géorgienne. 8vo. Paris, 1827. Other works

on the Caucasus by Klaproth are, "Travels in the Caucasus;" "Description of the Russian Provinces between the Caspian and Black Sea," Berlin, 1814; and "Asia Polyglotta," 4to, and atlas folio. 24*s*.

Tschubinof, Dictionnaire Géorgien-Russe-Francais, 4to. Petersburg, 1840. 24*s*.

Of the Lazian, Mingrelian, and Suanian, grammatical outlines were published by Rosen in the Transactions of the Berlin Academy, 1846. 4to. 2*s*.

The same author has given a grammar of the Ossetic (4to. 1846, 5*s*.), the only Arian dialect spoken in the centre of the Caucasus; and one more complete has since been published by Sjögren.

Ossetic Grammar, with a short Ossetic-German and German-Ossetic Vocabulary. Petersburg, 1844. Thick 4to. 12*s*.

Of the remaining dialects spoken between the Caspian and the Black Sea no grammars can be procured, as the Russian Government, so liberal in other respects in its support of linguistic studies, has not thought fit to encourage a study of these mountain idioms. Grammatical notices and short lists of words may indeed be found scattered through the Transactions of different Academies, in Klaproth's works, in "Mithridates," in Balbi's Atlas Ethnographique, in Bell's Journal of a Residence in Circassia, and similar publications; but all that could be extracted thence as of practical use might be brought into a very small volume. Rosen's grammatical notices of the Abhasian dialect are found in the Transactions of the Berlin Academy, and give an idea of the Kerkessian, of which the Abhasian is but a variety. A grammar and dictionary of Kerkessian were published by L'Huilier, Odessa, 1846; written in Russian.

The southern neighbour of these Caucasian languages, the Armenian, of Arian extraction, has met with a better fate. Besides grammars and dictionaries in other languages we have here, both in English—

Aucher, (P.) A Grammar, Armenian and English. 8vo. Venice, 1832. 6*s*.

Aucher, (P.) Dictionary, English and Armenian, with the assistance of J. Brand. 2 vols. 4to. Venice, 1821. 24*s.*

Of the Kurdian language neither grammar not dictionary can be procured.

The works here specified may be had by applying to Williams and Norgate, 14, Henrietta-street, Covent Garden, London. The prices, as marked above, have been taken from their Catalogues.

THE END.

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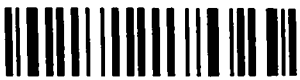
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